

ZION'S HERALD

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The Wesleyan Association held its Annual Meeting on Wednesday evening, Dec. 11. The New England Conferences were all represented on the occasion by delegates. The Maine men, as was due the bodies of stalwart ministers they represent, towered up like Saul among their brethren—Rev. E. A. Helmershausen, our lively and poetic correspondent, with his great round head and genial face, and Rev. D. B. Randall, a prince in eastern Methodism, and the perfect embodiment of the traditional Puritan, but fired with the zeal of Methodism. The universally esteemed Rev. James Thurston appeared for New Hampshire; the polished and polite Rev. J. E. Hawkins, for Providence; the scholarly and earnest Rev. C. W. Wilder, for Vermont, and that tireless penman and note-taking Secretary of New England Conference, Rev. E. A. Manning, for the mother Conference of all. The records of the whole business of the Association for the year were read, and the reports of the treasurer and agent were made. Ordinarily the dullest kind of reading was made to brighten into dramatic interest, as the reports closed with quite considerable amounts on the right side of the balance-sheet, both of the Wesleyan building and of ZION'S HERALD. Suggestions, criticisms, and representations of local wants were called for from the visiting brethren. Their speeches were cheerful, harmonious, and full of encouragement to the Association. All seemed to have a fresh apprehension of the value and greatness of the undertaking which was consummated in the noble pile of granite in which they were convened. What their judgment is in reference to ZION'S HERALD they have expressed, in well-considered words, in another column.

The general impression seemed to be, that, in view of the material increase of the reading matter of the HERALD, the change in its form, although many had come to enjoy its present shape, would be generally welcomed, and be made the occasion of adding materially to its subscription list.

After a faithful attention to these great interests, the gravity of the occasion was relaxed into a charming social interview over a well-loaded table. The representatives of the Conferences did ample justice to their constituents, giving good evidence that "healthy minds," in their districts, dwell in "wholesome bodies." The speaking at the table was wholly informal, and of the pleasantest character. The company separated at a good hour, with thanksgiving to God for His blessings upon the Church in New England, upon the paper which the fathers had established with much prayer and self-sacrifice, and upon the enterprises which had been undertaken in His name for the wider spread of truth among men.

ZION'S HERALD, bearing the same title as now, only having the well-remembered angel with the Bible and the Gospel trumpet between the two names, having on its face the date, January 9, 1823—*fifty years ago* next January—and marked Vol. I, No. 1, is before us as we write. It is yellow with age, but still sweet, young, and pure in spirit. It is just 18 inches by 21—two leaves, about the size of the present paper. It bears on its pages no editor's name, but the anonymous editor takes about one third of the paper for his leader. Rev. Daniel Fillmore, of precious memory, prepared the chief original contribution, as the chairman of a committee of "The Society for Giving and Receiving Intelligence," which would now be a model of religious items for the Church Department of our paper. It contains religious notes from nearly all portions of New England. Among the names of ministers contributing to this summary, we notice the familiar ones of Lewis Bates, Aaron Lummas, David Kilburn, Timothy Merritt, John Lindsay, Enoch Mudge, John Lord, S. Norris, Reformation John Adams, M. B. Cox, J. Jennison, Edward Hyde, George

Pickering, and Wilbur Fisk. There were no doctors of divinity in those days! Rev. A. Heath communicates to Rev. Elijah Hedding his great interest in the new paper. A short sermon is given, from V. D. M., upon the significant text, considering the name of the paper, "Zion, thy God reigneth." Isa. lii. 7.

The paper copies from the General Minutes of the year the statistics of the denomination. Its membership was 297,623. Its increase for the previous year, 16,467. There were 1,006 "traveling preachers," and three Bishops. No minister had withdrawn or been expelled during the year, and but three had died.

Altogether, this first issue is a most interesting sheet, and offers many occasions for profitable and grateful remark. Out of it was born all the periodical literature of the Church. It was a small acorn, but with the growth of half a century, the branches of the tree that sprang from it shadow a continent. We cannot fail to see the far-sighted wisdom and the devout courage of those who planted it, and watched over its tender germ. They were hopeful men, but little dreamed they what a harvest would spring from that sowing, and its early cultivation. We trust our friends will permit us to announce by the 9th of January next a list of subscribers worthy of a Church in New England of our present membership and intelligence. The era will certainly be an appropriate one for some public recognition. Our Preachers' Meeting is quick to seize points of observation; perhaps it may be inspired to take some broad survey of the past and future from this delectable hill of vision.

The late great fire in Boston has revealed a singularly interesting and necessitous field for Christian charity and evangelical labor. Immediately upon the announcement that aid and work would be provided to needlewomen thrown out of employment by the fire, by the Park Street Committee, literally hundreds of Portuguese women, in the most abject poverty, without fire or food, pressed into the rooms, beseeching for aid. They came in such numbers that the Police had to be called in to restrain them. As they came from that portion of the city, the whole subject of their necessities was submitted to the consideration of the managers of the North End Mission. When the hungry and freezing crowds were made to comprehend the arrangement in their behalf, for none of them were able to speak English, they poured down—a living stream of real want and sorrow—to the rooms of the mission. Here also aid from without had to be obtained to control their numbers and earnestness. They would have filled every room in the house. Mrs. L. E. Caswell, one of the lady managers, with the most remarkable self-sacrifice and perseverance, devoted herself to the personal examination of this new and wide field, appealing both to the humanity and piety of the city. It is found that there are about five thousand of these Portuguese in Boston, forming almost a distinct community by themselves, in the northern portion of our city. They were driven by poverty from Fayal and its vicinity to the United States. The men are chiefly sailors, and are constantly away from home. They receive but scanty wages, and can do little for their families. When at home they are indolent and improvident. The women, crowded into narrow rooms, earn a bare living by their needles. They do very fine work of this nature. They are ignorant and simple-minded, but are said by the police to be chaste, and keepers at home. They are temperate, and are never found in the courts. Just before the fire the small-pox broke out among them, for lack of proper care and vaccination, to the discredit, we are sorry to say, of the health department of the city. Up to this time, on extremely small pay, they had found employment enough to keep themselves and their children from starving. When it was known that they were

exposed to small-pox, they were at once dismissed by their employers, who feared infection. Just at this time came the fire, and, providentially for them, the announcement of aid for suffering needlewomen. This was like the voice of an angel of hope to them, and they rushed at once to avail themselves of its benedictions.

Their immediate necessities have been relieved. They come, as many as can be employed, to the Mission, to sew. They have gathered into a school of two or three hundred, and are now being taught daily. Almost without religious knowledge, although nominally Roman Catholic, they afford an open field for evangelical instruction, although the work is rendered somewhat difficult now from the necessity of an interpreter; but as soon as they become in a degree familiar with the English tongue, they will be entirely accessible to the truth of the Gospel. Here, then, at our doors, we find a field for actual missionary labor. Considerable pecuniary assistance has been already proffered; much more will be required. Aid will be welcomed by Mrs. L. E. Caswell, 506 Tremont Street, or by the Treasurer of the Mission, Charles G. Nazro, esq.

The Secretaries of our benevolent societies have some occasion to complain at our failure to insert promptly their circulars. With our enlarged columns after January 1st, we shall hope to do better in this respect. But we must mildly protest to them, that they are laying a burden upon men's shoulders that is somewhat grievous to be borne. We have received, by one mail, matter of this kind nearly sufficient to fill every column of our paper. Please remember, excellent and able gentlemen, how many there are of you, especially if we include the Bishops, who are bravely aiding you at this hour. Each one of you honestly believes, doubtless, that his society has reached a "crisis," and that this is, of all hours, the providential one for him to secure the ear of the Church. You may speak loud, brethren, but please to speak quick. In modern prayer-meetings only three minutes are allowed to a speech or prayer; then the bell rings. We must call to time. *Condense* must be the word, if you would have a hearing before our large and quite good-natured audiences. If your appeals and circulars are long, they will not be read; and of this you may be entirely assured. A quarter or half a column is worth its weight in gold. Two columns are like the elephant drawn in the lottery, they are unmanageable. Men in these days read as they run.

The National Prison Reform Association, of which Dr. E. C. Wines, of New York, is the Corresponding Secretary, will hold its second annual meeting in Baltimore, on the 21st of January next. The occasion will be an interesting one, as the results of the late International Congress in London, will, doubtless, be fully developed and discussed. Dr. Wines will present an elaborate report embodying the opinions of that great meeting, and valuable papers will be prepared and read from some of the leading thinkers upon this important branch of social science, of Europe and America. All persons officially connected with penal and reformatory institutions are earnestly invited to be present, as well as others interested in the discussion of this great subject. The prices of railroad fares and hotel accommodations will probably be somewhat reduced for those proposing to attend the Congress. There are few social themes of as practical importance as the question of the prevention and cure of crime.

The children and young people will do well to look out for the next number of ZION'S HERALD. We propose to give them a Christmas paper, with more than the usual breadth of the Family Department.

Original and Selected Papers.

STARS.

BY MRS. D. D. HUDSON.

The flying day on rosy wing,
Has scaled the crest of yonder height,
And vesper-like, a holy thing,
Lies dying on the breast of night.
Beneath the cloudlets, fringed with fire,
That glows when day and night expire,
I watch the silent stars, that burn
As pledges of the sun's return,
Till I am lost to things of sense,
And all besides the realm afar,
Where life shall reach its eminence,
And love be an un fading star.

I cannot trace the paths sublime,
Which they for age on age have trod;
Mine eyes are dimmed by death and time,
And blinded by the blaze of God;
And hence the clouds appear to me
Like islands in a waveless sea,
And stars like lilies floating through
The mists that veil its breast of blue;
And, though these star-flowers leave no line
Of footprints on the sea or clod,
They light the vaults of space, and shine,
The burning blazonry of God.

When we have ended life's dim day,
May we not all be stars sublime,
Though some may leave no bright array
Of "footprints on the sands of time?"
Will not some influence unseen—
Some virtue, holy and serene,
Remain above the grass-grown sod,
To lead some other steps to God?
Ah, yes! God's lowly will rejoice,
When angels bear their souls afar,
And, says the blessed Master's voice,
"A righteous life shines like a star."

ISRAEL THE HEAD OF THE NATIONS.

BY JOSEPH L. LORD, ESQ.

I accept with pleasure, my dear sir, your kind invitation to set before your readers the definite object I had in view in the preparation of the lecture on "Israel and her Covenants, or, Israel at the Head of the Nations;" which, at their invitation, I had the pleasure of reading before the Methodist clergy and others at the Wesleyan Hall, on yesterday, the 2d inst.,—previously read to the Congregational clergy at the Park Street Church, as well as to other bodies of clergymen, and in various other churches.

My object in general was to bring before the Christian public, and especially before the churches, in a succinct and popular, and, so far as I could, attractive form, the teachings of God's word and Providence with regard to the restoration of His covenant people to their own land, "the land for the which He lifted up His hand to give it to their fathers," and their exaltation therein, as a literally and spiritually restored nation, "in praise, and in name, and in honor," "above all the nations of the earth," according to God's ancient promise to their fathers.

My object was, in the first place, before showing their covenant claim to this headship of the nation, to show that they also possessed upon ethnological grounds alone, a natural and historic claim to eventual greatness and ascendancy in the earth, such as never has been possessed, and is not now possessed, by any other race or nation, as shown, not only by the fact that, with all the world against them, they have outlived all the great races of the past, but by the fact also that they still exist, unscathed by all the changes and overturnings and fires of the divine wrath of all the ages, with ever-increasing numbers and ever-increasing wealth, and in all the fullness and enduring freshness and vast productiveness of their ancient energies; that they must thus have been preserved for a purpose; and what is that purpose, if not the vindication and fulfillment of God's ancient covenant purposes, as revealed in the Old Testament Scriptures?

My next object is to point out and explain the nature of those ancient covenant promises, carefully distinguishing between those "covenants" which are absolute and unconditional, and those which are conditional in their terms and character; citing and commenting upon many of these promises—the absolute and unconditional promises placing beyond the possibility of a question, or a doubt, the ultimate redemption and exaltation of the covenant nation; and, through its priestly instrumentality, the redemption of all the nations of the earth.

On the other hand, the conditional covenants, which are two in number, one of which was made at the foot of Sinai at the commencement, and the other in the land of Moab, at the close of the wanderings of the children of Israel in the wilderness, are made, not like the absolute and unconditional covenants, with the patriarchs and fathers of the nation, but with the cove-

nant nation proper itself, and are conditioned upon the good behavior of the nation, upon its moral conduct under its probation.

These conditional covenants the covenant nation has broken from the beginning, and would continue to break to the end, until the record of human probation is forever closed, were it not for the superintention at the last of the absolute and unconditional covenants aforesaid; or, rather, the superintention of God's new and better and everlasting covenant of peace with Israel, in the fulfillment of which all other promises find their fulfillment; which new and better covenant is the covenant of the New Testament, which Israel rejected, and still rejects, and will continue to reject, until the times of the uncovenanted nations shall be fulfilled.

Then will be fulfilled in the covenant nation all the promises relating to Israel's latter-day glory and exaltation, and God's ultimate purposes of redemption be accomplished in the salvation, through the priestly instrumentality of the covenant nation, of all nations, until the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

The remainder of the lecture is devoted to the consideration of an extended array of facts going to show that, in all physical and intellectual regards, in all the requisite elements and resources of national greatness, and in their unlimited power to command them, the covenant race is now ready to take their covenant rank at the head of the nations at any moment when God shall bring to them their promised health and cure.

The author begs leave to commend the lecture to the consideration of both the Christian and the general public, especially of Christian churches, by whom it has already been received with great and unexpected consideration.

MUSIC AS A FINE ART.

BY PROF. J. K. PAINE.

LECTURER IN THE SCHOOL OF MUSIC OF BOSTON UNIVERSITY.

FOURTH ARTICLE.

This brief sketch of the historical development of music, leads us to the point from whence we are prepared to take a glance at the position of music among the other fine arts. I am fully conscious that this prolific theme demands all the time afforded by a complete series of lectures on aesthetics, and which will be soon provided for the students in this department; yet the few considerations that I shall offer may prepare your minds for a more intimate study of the subject.

The object of all art is to represent ideas in tangible forms, as expressed to the sense, understanding, and emotions of the beholder or hearer, through the material placed at the command of the artist. Thus arises the temple dedicated to the worship of God as the symbol of religion; the statue, as the embodied ideal of the demigod or hero; the picture, as the real representation of personal character, or some significant scene with its group of figures or landscape; the musical composition, as the powerful expression of emotion called forth by the sympathy of tones, which also appeal to the imagination through their play of form; finally the poem, as addressed to the reasoning understanding, as well as the imagination and emotions.

Their fundamental aim being identical, the difference that exists between the several arts is simply the difference of *material*; and this implies a great difference in the final result. All the fine arts, however, are related to each other, either by contrast or similarity of effect.

Architecture, Sculpture, and Painting are grouped together, as arts of rest and contemplation, being addressed to the sense of sight. Music and poetry are intimately related, as the most spiritual manifestation of art, being expressed through the subtle medium of sound, in the language of words and tones.

The fine arts follow an ascending order of significance according to the degree with which they severally depend on the material through which they work out their object. Modern writers on aesthetics rightly group them in an ascending scale, as follows: Architecture, Sculpture, Painting, Music, and Poetry.

Architecture is the art most bound down to the material employed; hence it is termed the elementary art. It is likewise the oldest of the fine arts. Rude monuments, or heaps of stone, were erected by primitive men long before the written symbol of language, — the word was adopted. The general, impersonal idea which these rude monuments symbolized, was the origin of that wonderful art which, as exemplified by the grand temple, or cathedral, celebrates the victory of human genius over the rude and primitive forces of nature.

The temple stands as an object created out of an inert mass of matter, which, through the will and understanding of the artist, is made to assume a lightness and beauty in apparent triumph over the inexorable

laws which determine the weight, hardness, inflexibility, and inertness of the stone. The massive material wins expression; and as the hard and heavy stones determine the general form of the structure, so the material thrusts itself, so to speak, more upon our consideration than is the case with the other fine arts. This is why a wooden "St. Peter's," or "Cologne Cathedral," would be an absurdity, even though its forms might be as symmetrical and in as perfect obedience to the law of statics as the cathedral in stone. The arch, column, dome, and other principal parts of an edifice are forms that probably have arisen out of the laws which govern the weight, cohesion, and hardness of the stone material; and the same forms in wood have the effect of sham. It cannot be denied, however, that when the understanding is satisfied on this point, our chief delight in architecture is caused by the play of form, the symmetry of design, and beautiful proportions that meet the eye everywhere. It is true, a grand temple devoted to religion may arouse in us the feeling of solemnity, awe, grandeur, or a noble hall of state may call up the feeling of patriotic pride and devotion; yet these thoughts and feelings are only awakened indirectly through contemplation, and are not the direct expression of ideas and emotions, as is the case with music and poetry.

This play of form gave rise to the fanciful idea, that "architecture is frozen music." Music, too, is eminently formal or structural, yet its scope does not end here. Unlike sculpture and painting, architecture and music have no exact prototype in nature. Architecture may imitate in some measure the general lines and forms of natural objects, yet only in a circumscribed sense. In music there is no imitation of nature worthy of the name. Music and architecture are imitative in another sense. Instead of nature, the imagination itself furnishes the motive, or subject of imitation; hence the technical term, *motive*, common to both arts.

Let us bear in mind that the term *form*, as applied to music, is borrowed from the language of sight, to express the rhythmical succession of tones which, through the accents, and holding points form groups of melody in one or several parts in harmonic relation to each other, giving clearness, symmetry, contrast, and variety to the various parts of a movement. For were the tones to succeed one another throughout without such points of division, the result would be a confused and meaningless flow of sounds, far less musical than a running stream of water.

Music, through the subtle medium of sound, affords a wider range to the imaginative play of form than do the stones of architecture; though, as before stated, the elaborate Gothic style may be closely compared with the older style of counterpoint. But here the resemblance between architecture and music ends. In other respects, the two arts are as far apart as the poles. Architecture is impersonal. It does not seek to embody the idea of personality and character, as do sculpture and painting, nor utter the language of thought and emotion, like music and poetry. I speak, of course, of pure architecture, without reference to the *decorated* architecture, which often includes statuary and painting. The personality of the artist is farther removed from his own work than is the case with the other fine arts. The architect has little or nothing to do with the actual execution of his design. The architect of Cologne Cathedral is hardly remembered by name. Centuries have elapsed, and his wonderful design is not yet completely executed. Sculpture employs a hard and rude material, as well as architecture, but in a less dependent degree.

The block of marble already contains the statue, which the well directed blows of the hammer and chisel, uncover to view. The artist now begins to stand in a more intimate connection with his work, which he may even finish with his own hands, though commonly he requires the aid of artisans. The object of sculpture is the representation of ideal human beauty, as embodied in some person or character. Thus the Apollo, Venus, Hercules, Laocöon mark distinct types of character and personal beauty, and differ greatly in form, features and attitude.

Painting is much less strictly identified and limited by the material employed than is the case with the two former arts. The painter does everything with his own hands, from the rude charcoal sketch, to the finished picture. We demand a much more direct expression of thought and feeling in painting than sculpture. In ancient sculpture the face is almost devoid of expression, except that of mere outline of the features. And this is not deemed essential to a good statue, for the true aim of plastic art is to represent the repose of the beautiful human form; therefore, its highest condition is the nude figure.

In painting, on the contrary, the face is generally the very soul of the picture. The art is no longer confined

to the representation of a figure or figures in certain statuesque attitudes of repose; but may picture the beauties of the landscape, or introduce groups of figures, in variety of costume and dramatic position. In a word, all the variety of human and animal life, in every condition and form of activity, is open to its range. The painter has nothing to stand in his way through the thickness, weight, and hardness of his material. He has only a surface to manipulate. Through the effects of coloring, light and shade, perspective, etc., he is able to express his imagination and idea in the beautiful language of form and color, and thus bring the spiritual element of art more into the foreground.

I previously stated that the difference between the arts is the difference of material; I might have added, that it is also the difference of sense, to which this material refers. Architecture, sculpture, and painting address the eye. Music and poetry, the ear. Hearing may be termed a less material sense than sight; for the word and tone, are the highest symbols of thought and emotion. Their realm is the unseen, spiritual world. The material of poetry is almost lost sight of. The words have little significance as mere sensuous sounds. Paradise Lost remains poetry, whether we read it, hear it read, or repeat it to ourselves from memory. Aside from the effect of music upon the feelings, it is not the sensuous charm of sweet sounds, at least in all true music, that captivates us; but the impression which the beauty of form and symmetry exercise upon our inward sense of proportion, or that faculty of the mind which compares and measures the sounds. This is the intellectual element of music. The same comparing faculty of the mind is called into exercise in poetry by the versification of the language, though in a modified degree. By closing the doors of sense behind the poetic imagination, attains complete freedom, being amenable only to the laws of reason, right, and nature.

The difference between music and poetry is, that the latter rests more on the *reason*, and the former on the *emotional nature*. In poetry, it is true, the emotions are called into action; yet only indirectly through the ideas, which stand in the foreground. Music begins where words and mental images cease. This led Jacob Grimm to say, "no definite thought can exist without words, and instrumental music in giving up its association with words has become an abstraction, having left all thought behind."

The learned philologist evidently did not appreciate the fact that there is a state of consciousness, with or without simultaneous verbal thinking, in which we realize great moments of existence, as being created with souls; and this state of consciousness has its clear and powerful language. Who will deny that the grand opening motive of four notes of Beethoven's Fifth Symphony is not as great a reality to our consciousness as the face of a friend, the sight of the sea, or a purely mathematical conception? The abuse of technical means, instrumental music, may lead to abstraction and obscurity, as some of the latest compositions testify; yet this is far from being the case with the greatest masters.

Music begins where words leave off; just as during some emotional excitement, it is not the mere words that are uttered, but the accents of the voice, which are fraught with so much meaning. If the motion be intense, often the words cease, and cries of high or low pitch take their place. All music is founded on vocal music, and is an idealization of the language of passion. The wide range of expression of the human voice during emotional excitement is the basis of musical art, which increases the power of expression in manifold ways; through the loudness, softness, pitch, range, intervals, timbre, rhythm, accent, movement, and shades of tone.

Y. M. C. A.

These four letters of the alphabet are the initials of a power that is scarcely equaled by any organization in our land outside of the Christian Church. It is not a Church organization, but is doing Christian work, — the work of the Church of Christ in the world at large, and within church organism. It is a wheel within a wheel as seen in Ezekiel's vision. It seeks to bless all by diffusing the grace of God, and exemplifying the mind that was in Christ, and "the beauty of holiness." It has to do first of all with the personal salvation of men, but is not indifferent to morals, or the evils of the age; nor should it fail to cry aloud, and spare not, against the abominations that exist. It should utter no uncertain sound as to specific evils. Its province is to rebuke sin, and to enforce things excellent, pure, and of good report. Among the evils of which it must speak are profaneness, Sabbath desecration, licentiousness, drunkenness, or the use as a beverage of spirituous liquors; as well as the use of tobacco, and other narcotics. This last named evil is the one the Y. M. C. A. has not fully met. It took an advanced

position as to the use of intoxicants at the last international meeting held in Lowell, and now stands committed to the prohibition of all that intoxicates; but as to the use of tobacco, the position taken is somewhat equivocal, and is unworthy the Association. What are the facts? So far as known, what is the position of the Y. M. C. A. touching this gigantic and growing evil?

The use of tobacco came before the Convention of the Y. M. C. A., held in Portland, and was there disposed of by the adoption of the following resolution, namely: —

"That the Committee recommend that the right or wrong of the intricate question involved in the use of tobacco, and other narcotics, be left to each individual to determine between himself and his Saviour after much prayer."

This was adopted as it came from the Committee on Resolutions.

On the way to the Convention of the Y. M. C. A. a delegate observed that certain delegates visited the smoking-car, and he came to doubt they were doing Association work, as they might be doing even there. He saw that the vile weed was used by delegates. This observing delegate introduced a resolution on the use of tobacco, which went to the Committee on Resolutions. This Committee reported back non-action, save that they re-affirmed the Portland resolution, and declared nothing more necessary in view of the action had at Portland. They did not see fit to give the form of the resolution that was thus re-affirmed. Some, perhaps most of the delegates, did not know what was the action had at Portland. The Committee knew what the Portland resolution was; but it was not read for the information of such as knew not.

At the Lowell Convention in '72, the following resolution was sent to this same Committee on Resolutions, namely: —

"That we regard the use of tobacco as inconsistent with the highest style of man; as of doubtful toleration, and as in violation of such precepts as 'keep thyself pure,' and 'cleanse yourselves of all filthiness,' and that we doubt, that much prayer will make the use of it right."

The Committee reported again the Portland resolution, which was adopted. And so the matter stands; and so this same Committee choose to have it stand. When it is said same Committee, it is meant there has been little or no change of its members since the Portland Convention, that it is a sort of Standing Committee from year to year, though the form of appointment is had annually, and the names are called for the most part anew from the old list. Nothing more is to be expected of this Committee, or from them, unless there shall first be a radical change. If the love of the weed gave color to the resolution as it stands on the Portland record, or if a desire to propitiate such as burn doubtful incense to, or chew, their idol god, had to do with the original resolution, the same disposition will prevent, if possible, any advanced action.

What is the Portland resolution? Its form is given above. It decides nothing as to the right or wrong of the use of tobacco. It leaves it to the individual conscience to decide, "after much prayer." But is there no right or wrong in the use? Is the habit of smoking or chewing indifferent in morals or religion? It is an injunction, "Whatsoever ye do, do all to the glory of God?" Can one smoke to the divine glory? If it be doubtful, conscience should echo, he that doubteth is damned, or condemned.

Why should not the Association be as outspoken, as unequivocal, as positive in relation to the use of tobacco, as it is in its utterances touching the use of intoxicants as beverages? The Association placed itself right on this liquor question. It declared for Prohibition, and that too, notwithstanding the Committee on Resolutions opposed any change. They would have had the Portland resolutions unaltered. Thanks to God, and to the Lowell Convention, and to those delegates who battled for the right, that the right prevailed, and the Y. M. C. A. is now committed for total abstinence. Portland policy is no more, so far as regards the use of intoxicating liquors. May we not hope the use of tobacco will be placed in the same list of things not to be tolerated at some future Convention of the Association? This "intricate question." Indeed! Has the Y. M. C. A. no opinion whatever as to the right or wrong of the matter? "Intricate!" To whom so? And why so? Fancy the inebriate as he raises the well-filled glass to his lips. About to quaff, somehow, he hesitates. Right or wrong is the question! "Intricate," do you say? Shall he pray for the divine sanction that he may guzzle; or pray for grace to resist the devil. Much prayer may avail much, resisting the evil; prayer is worse than mockery, pressing the cup that intoxicates to the lips. And shall we leave the use of intoxicants to the inebriate's conscience? And will his habit be likely to help conscience

to an impartial decision of the right or wrong of guzzling or imbibing? It is absurd to leave the matter with the inebriate's conscience; but no more so to thus refer it, than it is to submit the use of tobacco to the smoker's conscience; just as though the right or wrong of the use is to be determined by such umpire, and that, too, under the influence of depraved taste-craving appetite, and damnable habit. And then to add, "after much prayer," does not lessen the absurdity. It becomes serio-comic, and one scarcely knows whether to cry or laugh at such cant and farce. Some will do both at the same time, if possible; others will alternate between smiles and tears. "Intricate question!" And can such as are addicted to the use solve the intricacy as to the right or wrong of his habit or practice? Is he likely to come to God in all sincerity, to know his duty, and to do it, though it be to "cut off" the offending "hand," or "pluck out" the evil "eye?"

Suppose one indulgent of the use to come to God in prayer. He wants God to sanction his habit. One has said, "If I regard iniquity in my heart, the Lord will not hear me when I pray." This man, every fibre of whose physique is tainted and poisoned by his narcotism, whose breath is burdened with noxious odor, he comes to God, the vile stuff in his mouth, perhaps to pray about it! Does not such look something like abomination unto the Lord? Let him break off his sin by righteousness and cleanliness as well, and then shall he not pray in vain, if so he resist the devil and pray as well.

The HERALD has done well in its utterances on this great evil since the new editor has taken his chair. He will continue, doubtless, to advance his own views and convictions, even though some may regard him as an enemy because he tells them the truth. A. A. C.

PRAYER IN SORROW.

BY MARY GARDINER.

Sadly I'm kneeling, darkness is stealing

Over the path where my footsteps must be;

Come to this lonely heart, and some sweet hope impart —

Jesus my Saviour, have pity on me!

Fondly there come to me, only in memory,

Faces these weeping eyes never may see;

Sweetly they bend in love, but they are up above! —

Jesus my Saviour, come closer to me!

Hands warmly clasp my own, then the warm grasp has gone,

Leaving more need for such dear sympathy;

Just so, the transient gleam makes darkness darker seem —

Jesus my Saviour, shine brighter on me!

O while this long, sad night settles around me quite,

'Till morning breaks, and these black shadows flee, —

Stoop Thou to comfort me, hear while I speak to Thee —

Jesus my Saviour, have pity on me!

A CHRISTMAS STORY.

LAWRENCE, AND ELIAS, AND CARRIE.

BY MRS. R. H. WOOD.

CHAPTER I.

Thursday morning, the day before Christmas, I passed up Summer Street, and crossed over to Winter Street, in the city of Boston, where I saw a rosy-cheeked boy, apparently about nine years of age, jumping up and down on the sidewalk, to keep his toes from freezing, and holding his hands in his pockets, to keep his fingers warm. Occasionally he would take them out, and give them a smart rubbing, and then return them again to his pockets, for it was a stinging cold morning, very much as usual about Christmas time.

While waiting here for his uncle, who had gone on farther to make some purchases, stout cooks and market men passed him, carrying large baskets, where under clean towels lay stores of good things, such as chickens, ducks, and packages of raisins, and rice, all for the Christmas dinner.

Little boys and girls ran past him with their hands full of candies, or their baskets full of nuts, and popped corn, and choice fruits.

Elias — for this was the boy's name — began to think that before his uncle's return to take him to the confectioner's shop, that all the good things would be gone; for as he lived far away in the country, he had no idea how many good things there are in the city. Though there had been many purchases that morning, still much remained to be sold.

The shelves of James Hill, the candy maker, still showed a good assortment of burnt almonds, gum-drops, peppermints, cassia-buds, jackson-balls, and candy-sticks, twists, and braids of various flavors and colors, which made many boys and girls at a loss to know how to spend their pennies.

In the shop was a boy about twelve years old, who lounged around the counter, casting wishful looks at the jars upon the shelves, and watching everything Mr. Hill was doing; walking from counter to counter, and when

any one looked at him he would drop his sly-looking eyes to the floor, or look out of the window as if he was afraid to be looked at lest his face would tell what he was thinking about. Mr. Hill was not much pleased to have boys standing in the shop, and was about to tell Lawrence that if he had no errand there he had better leave, as Elias and his uncle came in.

Elias was much surprised to find Lawrence in the city, and went up to him, and bid him good morning, asking him when he came to the city. Lawrence replied that he came the last Tuesday, and should stay till after the holidays, adding, that he meant to have one good time any way.

"I hope you will," said Elias, "but does your mother know you are going to stay?" "I don't care if she don't, I've got away from home, and I'm going to stay as long as I please."

"But who do you stop with?" asked Elias. "Just with who I please; not with anybody in particular, I guess," he added.

"Why, Lawrence, I should think you would want to be at home with your mother; who gets her wood? You will be behind your class in school."

"I don't care anything about my class; I go to school just to get away from work; mother makes me work when I'm out of school, and I hate work, any way," said Lawrence.

Now all this time the candy-seller, though very busy tying up packages, and waiting upon customers, was listening to the conversation of these boys.

"What are you going to do for a good time?" asked Lawrence.

"O, I am not going to do much; but I am always happy Christmas, for uncle kills a pig and some chickens, and sends some to old Mr. Cheney, and he is so happy that it makes me happy for a long time. I like to carry him a basket of good things," said Elias.

"That is just like you," said Lawrence, "if you don't have anything yourself, you don't care, if people only call you a good boy; for my part, I want some nuts and candy, and mean to have some too."

"Uncle is buying some now for our Sunday-school, so I shall have some. Lawrence, do you think I don't like good things? Why, I like candy and nuts as well as any boy, but uncle says they do me no good, and the habit of spending every cent for myself would be likely to make me selfish."

"You don't catch me going without nuts and candy, if I can get them, for fear of being selfish," said Lawrence.

"But do you want to feel that you are selfish," asked Elias.

"Selfish! I don't care what you call it, I guess it would be a pretty good feeling though, to have all I want."

Elias turned away from Lawrence, for he was ashamed to be in his company, and walked over to the other side of the shop where Mr. Daniels was trading.

Soon they were ready to start for home with their numerous packages, for besides nuts and candies, Mr. Daniels had toys, such as tin carriages, horses, birds, cats, and dogs, and dollies for the little children, besides books and games and pictures, and a variety of other things for the larger ones. All the bundles were stowed away in the large old-fashioned sleigh, and Elias and his uncle wrapped themselves in the blanket and buffalo-robe, and started off at full speed, for the cold wind made "old Dobbin" in a hurry to get home. They were not long in getting out of the bustle of the city, away from the cabs, carts, and sleds which kept "old Dobbin" in check; so when he found the road was clear, he went along as swift as a racer, which made the bells around his neck ring and tinkle most merrily.

"We shall be at home in good season," said Mr. Daniels, "at this rate, for 'old Dobbin' is on his mettle."

Just as he spoke, a large Newfoundland dog came running across the lots directly towards them. As he came nearer they saw that it belonged to Mr. Myers, who lived some two or three miles from where they were. Presently the dog jumped over the fence, and looking at them, howled and moaned most beseechingly.

"What is the matter with that dog?" asked Elias.

"I don't know," replied his uncle, who reined up his horse, and gave a low whistle.

"Just look at him, I'm sure he wants something, just see how he wags his tail," said Elias.

The dog started forward and jumped up on Mr. Daniels, who had got out of the sleigh, and caressed him, and then howled dismally, and leaped back over the wall.

"Something must have happened to Mr. Myers. We had better go back and take the road that leads to his house," said Mr. Daniels. So he turned back, the dog following for a few steps, and then he ran forward, leaving the sleigh far behind. When he came to the

turn in the road, he waited till the sleigh came up, and seeing it turn down the road which led to the house of Mr. Myers, he gave a joyous bark, and ran on at his greatest speed; nor did he stop till he came to a path which led to the woods, and then he barked and sprang into the woods.

"Hold the reins," said Mr. Daniels to Elias, "and I will go into the woods and see what the dog wants." He had not gone far before he found Mr. Myers lying on the snow in the woods, where he had gone to load his sled with logs to take to the saw-mill, and a log had rolled against him, and thrown him down and broken his hip.

Mr. Daniels sent Elias to town for a surgeon, and for one of the neighbors to help take him to his home. The sun was nearly down, and the cold was severe before Mr. Daniels and Elias set out again for home, but the satisfaction of having done right, and relieving a man from suffering, and perhaps death, made them cheerful.

"Uncle, don't you think that Mr. Myers would have lain there and frozen, if it had not been for his dog," asked Elias.

"Very likely; for no one travels that road unless going to his house, and he would have frozen in a short time."

"I should have thought the dog would have gone home, instead of coming out on the road," said Elias.

"Probably he heard the bells, and his instinct taught him that he would get help sooner by following the sleigh. But, Elias, I believe in the providence of a kind Father, and that this dog might have been directed by Him; for had the dog gone home, there was no one who could have gone for help, for Mrs. Myers is very lame, and Robert went to Boston this morning."

"Why, uncle, it seems the dog acted as if he knew as much as a man. Don't you think that animals have reason?"

"It is not supposed that they have, but their instinct is so strong and clear, that it appears almost like reason. It is much easier for me to believe the dog was directed by God than to believe he could have reasoned; for Christ says that His disciples 'are of more value than many sparrows;' and He says, 'and one of them shall not fall on the ground without your Father.' God has a care of those who love and trust Him. And Mr. Myers is a man of prayer, and he trusts in God."

"Well, I shall always think more of dogs than ever, now that I have seen how much they know; and I shall remember what you have told me about the providence of God, and believe in it."

"One thing more, my boy—did you notice the affection of the dog for his master?"

"Yes, uncle; I saw him go up and lick Mr. Myers' hand after he was lain in bed."

"I don't doubt but the dog understood nearly all that was being done for his master," said Mr. Daniels.

By this time they had come to their home; and as the children saw them take out of the sleigh packages and boxes, they could hardly wait to see what they had brought home; but their mamma assured them that they should go to the hall the next evening, and see them all on the Christmas tree.

[To be Continued.]

CHILD AND THE ANGELS.

BY C. SWAIN.

The Sabbath sun was setting low,
Amidst the clouds of even;
"Our Father!" breathed a voice below,—
"Father who art in heaven."

Beyond the earth, beyond the clouds,—
Those infant words were given;
"Our Father"—angels sang aloud,
"Father who art in heaven!"

"Thy kingdom come," still from the ground,
That child-like voice did pray.
"Thy kingdom come!" God's hosts resound
Far up the starry way!

"Thy will be done!" with little tongue,
That lisping love implores.
"Thy will be done!" the angelic throng
Sing from seraphic shores.

"Forever!" still those lips repeat
Their closing evening prayer;
"Forever" floats in music sweet,
High 'midst the angels there.

NEW YORK CORRESPONDENCE.

The great excitement of the past week has passed away. Horace Greeley, the great journalist and large-hearted philanthropist, has been laid in the tomb, and his work on earth has ceased. It was a magnanimous and graceful act in the President to be present, and share in the solemnities of the funeral of him who was his competitor for the Presidency, and received the suffrages of several millions for that high office. It was an act of reconciliation, and will do much to allay the party spirit which so violently prevailed.

I have been informed that vice-President Colfax has been appointed the successor of Mr. Greeley as editor of *The Tribune*, and that he has the same under advise-

ment. He would make a capital editor, and be able to restore the paper to its former high character and popularity. The salary offered is a liberal one, and it is earnestly hoped that he will accept the offer.

The Church of the Disciples was regularly constituted last week, and Mr. Hepworth installed as pastor. It claims to be an independent Church, but its associations seem to indicate that it is really or will be a Congregational church.

The council to hear and deliberate upon the case was composed of the different evangelical denominations, and very large and able. They were fully satisfied with the qualifications of Mr. Hepworth as orthodox, and with great cordiality inducted him into the pastoral office. They were equally satisfied with the evangelical character of the Church, and officially constituted it as such. Both services occurred at the same time and place. The Old Brick Church, of which the venerable Dr. Spring has been so long the pastor, was densely filled with delighted worshippers.

Dr. Storrs preached one of his rich sermons, on the Power of the Gospel. Dr. S. H. Tyng, jr. gave the hand of fellowship, Dr. Wm. M. Taylor delivered the charge, and Mr. Beecher addressed the Church. A noble house of worship is in process of erection. The prospects of the Church are bright and encouraging.

While Mr. Hepworth comes from the Unitarians to the Congregationalists, the Rev. Henry Powell goes from the Congregational Church to fill the place of Mr. Hepworth, and was installed over the Church of the Messiah last Sabbath evening. Dr. Bellows and other leading Unitarians performed the services. It was an occasion of rejoicing, they feeling that the loss of Mr. Hepworth was fully made up.

The Methodists did a noble thing at a late meeting held in this city. The Bishops met other influential brethren, and arranged to raise for the coming year for Foreign and Home Missions the generous sum of \$885,000. My impression is that this is a larger sum than is raised by any other denomination for the same purpose. This is indeed praiseworthy, following so soon the seven or eight millions raised as the centenary offering.

The removal of pastors in this city and Brooklyn is quite remarkable. The Methodists have a regular system of change, occurring in one to three years, and yet other sects do not have much more permanency, though they claim to be in favor of it, and to do what they can to promote it.

Dr. Storrs has been pastor of the Pilgrim Church twenty-six years, Mr. Beecher of the Plymouth Church twenty-five years, and Dr. Seres, of the Central Baptist Church, twenty-five years, and these are by far the oldest settled portions in Brooklyn.

There are four destitute Baptist churches in Brooklyn, having become so within a short time; and other denominations are in a similar condition. In New York, change in the pastorate is constantly going on among the evangelical churches generally, and as no provision is made for it, as a matter of "Church Polity," the evil is very great.

The Methodists have the decided advantage in this matter of change, as they have a system to regulate it, and no unpleasant damaging ruptures are allowed to occur. In regard to political matters, an important reform is in progress, promising the most favorable results.

Gen. Dix, who has a noble record, is to be the Governor of New York for two years to come, and Mr. Havemeyer is to be our Mayor for the same period. They are both able, honest, and patriotic men, are in full accord with each other, and will be sure, if life is spared, to effect great changes for the better. All corrupt rings will be searched out and broken by them, with such aid as they will be able to command.

Both the Erie and the Tammany rings have been shattered to pieces, and now the judiciary ring is receiving hard blows in the same direction. Crimes of all kinds abound in these cities; theft, robbery, and murder are prevalent, and seem to defy all authority. Several executions have recently taken place, and nearly thirty, I am informed, are now awaiting trial for murder. Stokes is to be tried a second time, for killing Fisk, next week, and is quite confident that this time he shall be fully acquitted. He has found a new witness, to testify that he saw a pistol in the hands of Fisk when he was shot down by the other party. What will be the effect of this testimony on the court and jury remains to be seen.

I intended to say something about revivals in the churches, but as my sheet is full, I must wait till my next.

TO THE PREACHERS.—If any one has not received his list of *HERALD* subscribers, please inform us, and it will be forwarded at once. It is impossible for us to know all your preaching appointments unless they appear in the Minutes.

BOSTON WESLEYAN ASSOCIATION.

The "Conference Visitors" to the Boston Wesleyan Association, after having attended the Annual Meeting of the Association, held Dec. 11, 1872, and learning the condition of its affairs, esteem it both a privilege and duty to express in this manner their unqualified confidence in its eminently judicious administration, both with reference to the publication of ZION'S HERALD proper, and the management of the substantial and elegant Wesleyan Building itself. The financial exhibit as to the present status of the HERALD, was remarkably satisfactory and encouraging, as was also the prospective modification in size and form, by which fully one third more of reading matter will be furnished its patrons at the same price.

We regard the enterprise of the Wesleyan Building, so heroically undertaken a few years since by the members of the Association, as one of the most sagacious and important movements ever inaugurated under Methodist auspices in New England, whether regarded in its local contribution to influential power, or its favorable effect upon our communion throughout the land. With its present self-sustaining character, and prospective benevolent resources, we feel that our entire membership, clerical and lay, are called upon for a most generous patronage of the HERALD as one important means of hastening the time when, — its now rapidly decreasing debt extinguished, — by the very terms of the charter of the Association, its income will inure to the benefit of our denomination in all the patronizing Conferences. Not the least encouraging, — rather inspiring feature of this phase of our denominational interests, is the growing value of this property, rendered necessarily so by its centrality of location, and its practical adaptation to business purposes.

We, therefore, call upon all lovers of Methodism in the Conferences we represent, for a hearty and united effort to put our noble ZION'S HERALD into every Methodist family in New England.

E. A. MANNING, New England.
E. A. HELMERSHAUSEN, East Maine.
D. B. RANDALL, Maine.
JAS. THURSTON, New Hampshire.
CHAS. W. WILDER, Vermont.
J. E. HAWKINS, Providence.

Boston, Dec. 12, 1872.

The Association chose the following officers for the ensuing year: President, Pliny Nickerson; vice-President, Edwin Ray; secretary, Franklin Rand; treasurer, James P. Magee; auditor, E. H. Dunn.

A somewhat remarkable volume, entitled "Rome and the Papacy," including "a history of the men, manners, and temporal government of Rome in the nineteenth century, as administered by the priests," and embodying also a life of Pope Pius IX., has just been issued from the press of T. B. Peterson and Brothers, Philadelphia, and is for sale in this city by Lee & Shepard. It is written by an Italian personally familiar with many of the facts he records, and is translated from the French by Robert E. Peterson, M. D. The facts were gathered to be used by Edmund About, in his memorable tracts upon the "Roman Question," which were finally suppressed by the French Government. The book is written in a dramatic, and somewhat sensational style, but the disclosures of the indescribable moral and social corruptions of the priestly society of Rome, and of the low, intriguing, and lawless cruelties of the Papal Court, bear on their face every appearance of authenticity. Indeed, the well-known and public events which have occurred in the same period, give full countenance to the revelation of the enormities practiced behind the veil. Every Catholic priest, indeed, is not to be judged by such a portraiture of men and manners as this volume, written by an educated Roman Catholic, presents; but if the "infallible" heart and fountain of this Church is so corrupt, how far from it must the streams run before they will become pure of themselves? Celibacy, while it gives this Church a trained army of easily-moved and managed militant men, entails upon it an amount of moral corruption, that many of its own intelligent and best members, clerical as well as laymen, acknowledge with grief. This volume will, doubtless, have a wide circulation. It will readily secure readers, and of it one may confidently say, that no sober person reading it will feel any stronger hope of an ultimate reformation in the Roman Church itself, or have any desire to return to its ancient, but not nurturing bosom, for religious instruction and comfort.

Lecture Committees and Lyceums would do well to read the advertisement, on another page, of the People's Lecture Association. As its list of lecturers embraces many of the most popular preachers of our Church, we can confidently recommend the Association.

The Wednesday afternoon Popular Concerts, at the Music Hall, happily inaugurated on the 30th ult., by Dr. Tourjée, will be gladly hailed by the thousands of our citizens whose tastes do not crave the severely classical programmes common to such entertainments. A full orchestra, under the lead of Mr. Carl Zerrahn, really choice solo performances, vocal and instrumental, by the best artists, and three tickets for a dollar, are inducements which should suffice to ensure a crowded house.

PERSONAL.

Bret Harte and H. M. Stanley made their first appearances as lecturers before Boston audiences, the first on Saturday, and the other on Monday.

Bishop Andrews writes, in a private note from Des Moines, Iowa: "At length, with my family, I am west of the Mississippi, and am hopefully commencing my work. My location here is in winter quarters; the spring may find me nearer the setting sun."

A young lady, a graduate of the Boston Normal School, who has had a year's experience as a teacher in the Boston public schools, can be secured as an instructress in a public or private school, by applying at this office.

Edwin Forrest, the celebrated American tragedian, died suddenly, of apoplexy at his residence, Philadelphia, on the 12th, in his sixty-seventh year. He gave a course of readings in Boston only two weeks since. His health has not been good for many years.

Rev. Warren Wilbur, of the New Hampshire Conference, died in Fremont, on the 9th inst., after a sickness of a little more than two weeks, aged 77 years. Father Wilbur was one of the best of men, much beloved by his brethren, and highly esteemed by all who knew him.

At the Annual Meeting of the General Committee of Church Extension, Chaplain C. C. McCabe, Agent of the Society, was nominated by the Bishops as Assistant Corresponding Secretary, and unanimously elected by the Committee.

The many friends of Mr. W. E. Hadley will be glad to know that he has resumed business, after an absence of several months in the old place, Lamkins, 10 Tremont Row, one of the best known boot and shoe houses of Boston. Mr. Hadley returns with greatly improved health, and is ready to grasp all old friends or new by the hand and foot.

The *Christian Leader*, the New York organ of Universalism, comes out in the form of ZION'S HERALD, cut and stitched, with Dr. E. H. Chapin's name on its front, as nominal editor, and Rev. Mr. Atwood, late of Chelsea, as actual editor. Mr. Atwood has had experience, and shows marked ability in the management of a paper. He regrets the absence of the former editor of ZION'S HERALD from his post, as his sharp thrusts at Universalism, heretofore, gave Mr. Atwood a fine opportunity to display his skill at editorial fencing, and enlivened the columns of his former paper.

Rev. George W. Rogers, a member of the Georgia Annual Conference for the past two years, and stationed at the Green Street Methodist Episcopal Church, Augusta, has been appointed by Rev. R. S. Rust (Corresponding Secretary of the Freedman's Aid Society), an agent of this society to solicit funds for this noble object. Brother Rogers' post-office address is Lynn, Mass., and he will be happy to respond to any calls from the New England ministers to visit their societies. His practical acquaintance with the condition of the work at the South, will aid him much in giving information to our people.

We are pleased to learn that Messrs. Henry O. Houghton & Co. have presented to the Law Library of Boston University, twenty-one volumes of Reports and Text-books. Messrs. A. L. Bancroft & Co., of San Francisco, have likewise presented three volumes. At a meeting of the Trustees, held the 5th inst., it was —

"Voted, That the thanks of the Trustees be and are hereby tendered to Messrs. H. O. Houghton & Co. for their donation of fifteen volumes of Massachusetts and Allen's Reports, and six Text-books for our Law Library."

A similar vote was tendered to Messrs. A. L. Bancroft & Co.

Our Book Table.

OLD LANDMARKS AND HISTORIC PERSONAGES OF BOSTON. By Samuel Adams Drake. Profusely illustrated. Boston: James R. Osgood & Co. The author, who naturally enough, from his inherited blood, turns to antiquarian studies, has provided every New Englander, especially, and every intelligent citizen of the country who feels any national pride in the somewhat self-sufficient, but always brave old Puritan city, with a carefully gathered historical record of its early and later progress, and of its noted edifices, and the more noted

personages connected with them. Just as its pages passed through the press, a portion of the structures it had described were laid in ruins by the great fire, rendering its pages monumental, and all the more valuable. Its authentic and numerous pictorial illustrations form a marked feature of the volume. It is a book to read with pleasure, but especially valuable to preserve for reference. As a hand-book for one visiting Boston for the first time, and anxious to see its historical localities, it has no worthy competitor.

EVIDENCES OF REVEALED RELIGION. By Edward Thomson, D. D., LL. D. Cincinnati: Hitchcock & Walden. For sale by J. P. Magee. There is a touching interest investing this volume: it is the monument, erected by his own hand, over the premature grave of the late much beloved, eloquent, and able Bishop Thomson. "Being dead, he yet speaketh." All the Bishop's public efforts were thoroughly elaborated; so that these lectures, published without the advantage of his final corrections of the press, exhibit no evidences of incompleteness. Mr. Punshon very happily styled the Bishop "The Chrysostom of the American Pulpit." His lectures preserve much of the life and magnetism of their accomplished author. They produced a strong impression when delivered before the Theological School of Boston University, and will be carefully read with increased satisfaction. Our laymen, as well as preachers, will be interested and profited by this volume. It is an eloquent and popular presentation of what may be called the positive side of the question, in the controversy between naturalists and the disciples of the Bible and of the Lord Jesus Christ.

THE GREAT PROBLEM. The Higher Ministry of Nature, Viewed in the Light of Modern Science, and as an Aid to Advanced Christian Philosophy. By John R. Lefchild, A. M., Author of "Our Coal Fields and our Coal Pits," etc. With an Introduction by Howard Crosby, D. D., LL. D. New York: G. P. Putnam & Sons. The above volume is quite a successful attempt, by an able Christian scholar in the natural sciences, to respond to the attacks of modern physiologists, — such as Huxley, Tyndall, Darwin, and Spencer, — directly and indirectly, upon revealed religion. Dr. Howard Crosby heartily commends the volume in a short, sharp, characteristic introduction. The book is written in a plain, direct style, divested of scientific and technical phrases, and is largely popular in its discussion, so that the unscientific reader will readily comprehend the nature of the argument, and feel its cumulative force. It is a good, popular treatise, adapted to counteract the subtle materialism and naturalism of our times.

DR. J. J. I. VON DOLLINGER'S FABLES RESPECTING THE POPES IN THE MIDDLE AGES, together with Dr. Dollinger's Essay on the Prophetic Spirit and the Prophecies of the Christian Era, with an Introduction by Henry B. Smith, D. D. Union Theological Seminary, New York. Dodd & Mead, New York. For sale by Lee & Shepard. Max Muller entitles his volumes "Chips from a German Workshop." The above work might as properly be entitled "Chips from the Study of a German Theologian." The volume contains the detached preparations of the author upon certain stories, traditions, and inventions, in connection with the Roman Catholic Church of the middle ages, gathered in his preliminary researches incident to a full history of the Papacy. These papers at once illustrate the condition of the medieval Church, and show through what process of investigation its now celebrated author has reached his present position of earnest protestation against certain doctrines of the modern Papal Church. The sketch of the life of Dr. Dollinger, with introductory reflections, by Dr. Smith, adds greatly to the interest of this curious volume. In the present discussion now going on between the old Catholics and the Ultramontanists, the volume has an additional interest.

COMFORTED. By the Author of "Talks with a Child on the Beatitudes." Philadelphia: J. B. Lippincott & Co. Under the guise of a simple record of the natural vicissitudes in the life of a Christian disciple, seeking opportunities for usefulness, the spiritual comfort that a sincere Swedenborgian would give persons in affliction, is presented with much beauty, and pathetic tenderness of style and illustration.

KEEL AND SADDLE. A Retrospect of Forty Years of Military and Naval Service. By Joseph W. Revere. Boston: James R. Osgood & Co. This volume contains the sketches and lively records of the journal of a naval and military officer, in almost every form of service, and in every quarter of the globe. The style of the volume is quite in keeping with its subject; it is lively and dramatic, full of incidents which lose nothing in their telling. It is particularly entertaining in its Mexican and Spanish adventures. The book interests and amuses the reader, readily holding his attention, and gives a very vivid and correct picture of not a small portion of the earth's surface, as coming under the appreciative eye of a cultivated and jovial navy officer.

THE YOUNG FOLKS' HISTORY OF ENGLAND. By Isa Craig-Knox. With illustrations. Boston: Lee & Shepard. This is a capital compendium of English history, written in a plain, attractive style, for young persons. It passes over the whole scope of British story from the conquest by the Romans B. C. 55, down to 1872. It is a pleasant and very profitable little volume for family reading. The way to destroy a love for fictions, is to cultivate a love for historical and scientific literature. Try the experiment on this volume.

Old and New for 1873. The editor of *Old and New* promises his readers to give them, in 1873, two volumes even better than the previous ones. They are to include serials by Mr. Hale, Mrs. Greenough, and other first-class writers; short stories by Mrs. Stowe, Miss Meredith, Mrs. Whitney, Miss Hale, etc.; the continuance of Mr. Martineau's series of papers on "The Relations between God and Man;" a series of papers on most interesting public questions, such as "Railroads and their Power," "Woman Suffrage," "Labor and Wages," "The Problems of the New Administration," and the like. Provision is made for articles on interesting points in natural history and philosophy, by such authorities as Prof. J. P. Lesley, President Thomas Hill, Dr. Gray, Mrs. W. H. Dall, Dr. Kellogg, etc., and for the enlargement and improvement of the critical, record, and art departments.

Free to 1873.

—AND—

A Splendid Steel Engraving of Our Bishops,

to each new subscriber for ZION'S HERALD. On the receipt of \$2.50, the paper will be dated January 1, 1874. Also, a copy of the engraving will be given to each old subscriber who renews his subscription for the year 1873, by the payment of \$2.50.

All who have not paid for their paper to January 1, 1873, must pay arrearages before they can avail themselves of this offer. This engraving, which is worth nearly the price of the paper, contains the portraits of the thirteen living Bishops, every likeness perfect.

The editor of the *Methodist Home Journal* speaks of it as follows: "We have now before us, from the Boston publishers, a superb work of art, which we apprehend will command the unqualified admiration and approval of all who see it. From accurate photographs, Mr. F. T. Stuart has given the likenesses of all the Bishops, with great delicacy of finish, and rare beauty of design; the price of the plate, which is 20 by 24 in size, is but \$1.50. We shall have our copy suitably framed and placed where it should be, on the walls of our 'best room.' Let our readers do likewise."

This engraving is now ready for delivery, and will be sent by mail, postage paid, to all who desire it on the conditions named.

Encouraging reports come to us from many of our preachers who have presented our offer to their people. The campaign has commenced well, and we hope every friend of the HERALD will "lend a helping hand." We earnestly hope that every reader of ZION'S HERALD will show the paper to his neighbor who does not take it, and that every pastor will see that his charge is canvassed at once. Specimen copies free.

A. S. WEED, Publishing Agent,
36 Bromfield Street, Boston.

THE HERALD.

BOSTON, DECEMBER 19, 1872.

GETTING THE CHURCH AT WORK.

The very familiar sentence which we place at the head of this paper embodies much more than the idea commonly associated with it. It involves, certainly, a full attendance upon the public and social services of the sanctuary. It implies success in securing a general development, and a ready improvement, of the talents of the membership in the social meetings of the Church. It involves all the difference between what is called a dead and a living Church, and a vigorous prosecution of all legitimate Church work,—the care of the finances, regular and generous contributions to the great charities of the Church, attention to the sick and poor, and a lively Sunday-school organization.

But getting the Church at work, involves a much wider scope of activity than this. All this may be considered the necessary preparation for the true work of Christian disciples. These are the means, simply, the most of them certainly, of moral discipline—the appropriate instrumentalities to fit the Christian laborer for the high services upon which he is to enter. There is a much broader field than the limits of the sanctuary; and in the latter we chiefly obtain grace to compass the former. If it were not for the infinite resources at the command of the Church, as well as its human agencies, we might despair of accomplishing the sublime end proposed by its establishment upon the earth. We lose the great idea of the Gospel if we permit our labors to be localized by the individual Church with which we are connected. The field is the world. The problem before every Christian is, how he shall do his utmost to redeem it to Christ. All the moral power that is gathered by the association of men in Church fellowship, the addition of talents, the uniting of contributions, the force of the social element, is to be used to draw the world towards the cross of the Redeemer. To get the Church at work, then, is to enable it to apprehend that for which it is apprehended of Christ Jesus. To secure that positive consecration of its membership which constantly utters intelligently the prayer, "Lord, what wilt Thou have me to do."

It will be seen at once that this is not an impulsive movement, nor one to be continued for a short interval. It is a life-work, and one requiring constant and thoughtful consideration. We cannot work blindly to accomplish this great and delicate service for our fellow-men; neither can we hope to move any instrumentalities under our charge without an intelligent conception of the end we have in view. To carry the tele-

graphic wire under the waves of the Atlantic, was not the result of a happy accident, but the end of self-sacrificing and persistent study, and labor and triumph over obstacles. To lay an iron rail from the Atlantic to the Pacific, was not the work of a day, or born of a hasty impulse, or consummated by blind efforts, or without securing the co-operation of all possible favoring forces. The work of fulfilling the Divine commission must also become a personal study. The Church needs as constantly a new infusion of ideas, as the country did during the war, to inspire, and economize, and direct its resources. It is not saving the world simply to have good meetings, lively singing, animated speaking, and some religious interest. The field is wide—it stretches from the church door to the extremities of the earth. In order to pray intelligently so as to grasp the divine agencies, as the seaman gathers the winds of heaven within his canvass, or avails himself of the forces God has hidden in water, to reach the most distant shores, one must consider well his work, obtain wisdom from the Word of God, and yield his mind to the inspiration of the Holy Spirit. How to use his talents, his influence, his substance, in the wisest manner, require the same forethought and study that we devote to the most important concerns of life.

There is no work more enlarging to the mind than this. It is equal to a course of University study to permit the soul to be exercised with these great earnest thoughts. Every Christian, however limited his previous training, becomes a student and a scholar, when he fully embraces the idea that he is one of the divinely appointed and acknowledged agents for the world's salvation, and that his life-work is to discover constantly how he may best accomplish his portion of the labor.

It is not simply preaching rousing sermons that will secure a working church in the highest sense. Clear, broad, intelligent views of duty must be set forth, a constant exhibition of the vast field with all its opportunities, and simple, practical suggestions to each one in his sphere must be given—to the child and the man, the youth at school, the merchant at his desk, the workman, the sailor, the mistress, the servant—as to what is to be done at Church, what at home, what abroad, what upon our knees, what by the force of a pure life, what by the distribution of religious literature, what by the consecration of money, and on what altars to place it. In all these manifold details, the faithful man of God will seek to set his Church at work.

To such a Church a prayer-meeting will be like the gathering of the apostles at the feet of Jesus, where each recounted what he had been enabled to accomplish among the suffering and possessed of devils by the grace of God. The pressing wants of society, the need of divine aid, the exultant consciousness of the co-working presence of the Master, will make such seasons hours of peculiar interest, and sources of renewed moral power. It is grateful to know that many churches are getting quite into working order through a marked renewal of holy affections. The work to be done now is properly to direct this growing inward devotion to an outward intelligent consecration. "If ye love Me, keep my commandment," Jesus says, which is, "Go ye into all the world, and preach the Gospel to every creature." By prayer, by personal labor, by the generous consecration of the talent of money, we may directly or indirectly, at this day, touch every nation, and indeed every man in it. What an impression might be made upon the world if the whole Church were thus fairly set at work!

PASTORAL VISITING.

We observe in some of our exchanges that this subject is at the present time receiving fresh attention. It inevitably will from time to time rise anew to prominence, until its true character and method are settled upon the right basis; and perhaps it will be even then one of those agencies for good that will fall into decline without the frequent application of the spur.

The work of the minister is manifold. He stands as the leader of his flock in all spiritual things. His first business is to preach; and to this his prime energies are to be directed. But he is, if in charge of a Church, pastor as well as preacher; which relation includes his entire work for his people outside of his pulpit and study. Both, however, aim at the same ultimate end. It is a mistake, then, to consider visiting among the people as the chief function of the pastor. Indeed, he may be an excellent pastor who does none of what often passes for pastoral visiting; and he may be a very poor pastor who devotes his whole time to traveling from house to house. He is undoubtedly the true pastor who succeeds in bringing the truth of God's Word into a vital connection with human hearts, whatever method he may adopt.

That the pastor is to be brought into a certain amount

of direct and personal association with his people, will be admitted on all hands. Now, we have three classes of demands made upon our ministers, and they are sometimes found together in the same society, and made upon one man. The first looks to the pulpit as the sphere where the minister is desired to bring his best powers and freshest energies. The truth which he there presents need be no profound, elaborate prelection upon abstruse dogma, but living truth, and applicable to the times and congregation; truth which will elevate the mind and warm the heart. It must be thoroughly studied, clearly presented, and forcibly put. They who make this demand insist that the preacher shall not bring exhausted nerve and brain to his study and his preparation for the pulpit, but that, in order to do his best, he shall keep himself in that physical and mental condition in which he can work the most freely and freshly. It is very clear that with such a demand upon him as this by his own people, leaving out of sight the continual competitive struggle with surrounding pulpits, the preacher must soon abandon the idea of all systematic visitation of his parish, and limit his specially pastoral calls to the sick, the afflicted, and the few who he learns most need him, or he must make up his mind to break down at an early period of his ministry. There is a kind of visiting which exhausts neither mind nor body, and does but little good, but not even severe study or constant preaching so wearies and exhausts as does that visiting into which the pastor enters with his whole soul, determined that the truth burning within himself shall set other hearts on fire. Many a man after experiment has found himself compelled to consider and decide whether he would be preacher or pastor; for both, according to the extreme demand of the times, he cannot be.

The second class care little about the pulpit, or whether the preacher obtains his preparation for it by special study, or by "turning the barrel over again." They demand that his first business shall be to visit. They wish to see him in their shops, the streets, their homes, almost irrespective of hours or convenience. It is not to be disputed that one who gives his life to intercourse with others as an ambassador of Christ and a messenger of love and mercy, observing the rule for a preacher that says, "Never trifle away time, neither spend any more time at any place than is strictly necessary," will accomplish much for the Master. But there is a limit to his endurance and to his capacity. The tremendous wear and tear of such a life forbid thorough or extended study, and it can be perpetuated only by regular and complete rest of body and mind. Such never become preachers; and though they may flame for a season, their light expires with the breaking down of their nervous systems. Valuable men have thus been lost to the ministry. The tendency, however, of the demand of which we now speak is not in this direction of soul-seeking and soul-saving, but rather to create ministerial loungers and gossips, distasteful of study, prodigal of time, indolent in mind, poor preachers, poor pastors, poor men.

The third class would reasonably combine the two, holding the pastor responsible for good pulpit work, such personal attention to visiting as he may consistently render, with the oversight of the agencies which the Church employs. Recognizing the importance of frequent association of the pastor with his people, and of the people among themselves, they will freely seek it with him at a convenient hour at his home, make occasions when he shall sit down with their assembled families, and bring together in a social gathering in the vestry or elsewhere, as many of the congregation as practicable. This is by no means all that is needed, or all that can be had.

It is a great mistake into which too many societies have fallen, that the pastor is one person in the Church who is to labor personally and privately for the salvation of others; that he only is to seek sinners, search out delinquents, and encourage the wavering. The time never should have come when the old and tried agencies of Methodism should have fallen into disuse. It is equally a mistake that he is to seek the acquaintance of the flock, the flock having no corresponding obligation toward him. It is unfortunate that some of the loudest complainers on this score, are persons who have never pretended to call on their pastor at his home, or to invite him into their families.

We shall soon recur to the subject again.

WHAT WILL NEW ENGLAND DO?

BY T. M. EDDY, D. D.

The missionary appropriations have been increased, new missions have been created, Italy and Mexico have been strengthened, Spencer is about sailing to Italy, Butler is packing up for Mexico where Bishop Haven is gone prospecting, and MacLay will be en route for Japan in early spring, accompanied by a

corps of devoted fellow-laborers who have youthful enthusiasm; China, India, Bulgaria, and Northern and Western Europe are all to be strongly reinforced, while enlargements of the home work are also provided for; and now what will New England do?

1. It will not say the administration of the Missionary Society wants courage or enterprise. There are those who are ready to assert the contrary, and charge rashness or over-confidence.

2. It will not say that the Society is afraid to trust the people. It never was afraid to trust them, and now incurs obligations amounting to nearly \$900,000, and trusts the people. It says to Bishops, draw for one third more than last year, and trusts the people. It must provide this money; the appropriations are debt-certificates, and not one must be dishonored.

3. It will not accuse the Society of refusing to enter open doors. It cannot. Five new mission-fields are to be occupied, and their occupancy will demand yet more largely-increased liabilities.

4. It will not charge that the great foreign field is relatively neglected. It has been the steadfast patron of that part of mission-work. It must see with gratification that the administration is fully with it.

And now, will New England come squarely up with its proportion of the increased cost? It urged loudly and persistently certain lines of advance, and we have ordered the charge. Will it furnish the supplies? Will the least able of New England congregations advance its collections one third over last year? Will the stronger ones put on fifty per cent to cover the shrinkage of weak churches, and insufficient pastors? The best informed ministers in "East Maine," the one Conference of New England suffering most from migration, and the only one receiving more missionary money than it contributes, assured me last June that with due allowance for all fair drawbacks, the average of fifty cents a member can be reached, and that without undue pressure. That will place it once more in the list of patrons, and out of the roll of beneficiaries. Is there another Conference in "bonny New England" which cannot easily raise the average of one dollar per member? There are churches, of course, which do vastly better than that, and will continue to do so, but if the average is brought up to that, our cause is safe.

And what will the rich men of New England do? Will they not measure up grandly at this hour of our gravest need? Will they come to the front with princely contributions? It is not for a Church like ours to content itself with the cowardly cry of one dollar a member. Men of great hearts must plan more bravely. We look for their grand example. The time has come when men of means must learn that the conversion of the world demands great faith and great sacrifice.

New England is said by its sons to be the land of ideas. Will it turn over, consider, weigh, and act upon this one? To save the missionary cause from defeat, to secure it against debt, demands a New England increase of one third over the missionary collections of last year? And will it concrete that idea into its wonted whole-souled doing?

Brothers, there is not much rhetoric in this article. I am too profoundly stirred to group flowers, or gather beauties. I hear the cry of souls; I see such opportunities as never before opened their gateways; I hear such calls for Methodist missions as never rang in all our past; I feel that we are hurrying into history; ah, more than that, that we are speeding on to the hour of supreme account; and over-burdened with this grave responsibility, I and my associates turn our eyes eastward, and cry, "What will New England do?"

BOSTON UNIVERSITY AND THE GREAT FIRE.

PUBLIC STATEMENT BY THE CORPORATION.

In view of the friendly interest manifested by the public in the operations and prospects of Boston University, and particularly in response to continual inquiries respecting our recent losses by the great fire, the Corporation esteem it a duty to publish the following statement:—

ORIGIN AND PROGRESS.

Our institution was incorporated by the General Court of Massachusetts, in the year 1869. The purpose of its incorporators was not the establishment of a college in the ordinary sense of that term, but the building up of a group of collegiate and post collegiate schools, in which, in the process of time, all forms of higher professional and general education might be conferred. The Charter and General Statutes of the institution contemplate the ultimate organization of at least a dozen distinct departments, with as many distinct Faculties. It was felt that its location, name and manifest destiny, demanded the utmost breadth of plan, and a generous faith in the future.

The first funds that came into our hands were those of the Boston Theological Seminary. A little more than a year ago, in accordance with an enabling act of the General Court, the trustees of said Seminary, upon certain accepted conditions, transferred and legally made over to the trustees of Boston University, the school maintained by them, together with all the property and trusts belonging thereto. This gave us, as our first department, the largest theological school in New England.

The death of our first corporator, Isaac Rich, esq., in January last, made public the munificent provisions of his last will and testament, for the further endowment of the institution. By its terms, private bequests to the amount of \$23,000 were to be paid from his estate, together with life annuities to the amount of \$3,000 per annum, and at the end of ten years, the whole remaining property, with all accumulations of the same, were to go to the trustees of Boston University. It also directed the trustees of the estate, upon a condition which had been met already before his death, to pay to our corporation, three years from his decease, the sum of \$10,000, two years later, \$20,000, and two years after that, \$30,000. The estimated value of the entire estate after its settlement was \$1,000,000.

Before the death of Mr. Rich, preparations had been commenced for opening a School of Law. To meet the necessary expense, until the department could be endowed, or until it could receive aid from the income of the Rich estate, a guarantee fund was raised by subscription. In October last the school was opened with the following Faculty: Dean, Hon. George S. Hillard, LL. D.; lecturers, Hon. Edmund H. Bennett, LL. D., Hon. Otis P. Lord, Hon. Henry W. Paine, LL. D., Prof. Francis Wharton, LL. D., Prof. John Ordonaux, LL. D., Hon. Dwight Foster, Hon. Charles T. Russell, Hon. B. F. Thomas, N. St. John Greene, LL. B., Melville M. Bigelow, M. A., Hon. Edward L. Pierce, Hon. Francis J. Lippett, Hon. Robert C. Pitman, LL. D. More than sixty students were at once enrolled, and the number is steadily increasing. There is every prospect that, as the successive classes are added, the school will become one of the very strongest and most useful in the country.

Another department was also opened last fall, to wit, a College of Music. This is designed for graduates of musical conservatories and academies only, and is the first institution of its kind in America. Its course of instruction covers a period of three years. Dr. E. Tourjée was elected Dean, and with him are associated as a Faculty eight of the most eminent musical scholars and artists of this country. The entering class consisted of seven. Considering the novelty of the institution, and the very high conditions of admission, this number surpassed our antecedent expectations.

The above facts briefly indicate our condition at the time of the great fire of November 9 and 10. Three schools were in progress, each full of promise. That of theology alone was endowed, the expenses of the other two being provided for by interested friends within and without the corporation. Other departments were in contemplation, particularly a college for ordinary classical studies. This is greatly needed to carry students over the gap which now intervenes between our highest municipal schools and the professional departments of the University. It was hoped that such a college might be opened in September 1873.

LOSSES BY THE FIRE.

To secure a safe, permanent, and productive investment, a part of the funds of our theological school were applied soon after their reception to the erection of a granite block for stores in Oliver Street, in this city. The stores were just completed, and our first monthly installment of rent received, when the terrible conflagration laid all in ashes. The cost of the building was \$25,000, on which there was an insurance of \$16,000. As not more than about \$10,000 will be realized from the insurance, our loss on this property amounts to \$15,000.

Our losses by the destruction of property belonging to the Rich estate were much more considerable. With a single exception, all the beautiful buildings belonging to that estate, including the magnificent "Cathedral Block," corner Devonshire and Franklin Streets, were reduced to smoldering ruins. The trustees of the property under the will, estimate the loss, over and above all receipts for insurance, at \$200,000.

THE FUTURE.

Despite these unfortunate drawbacks, it is our purpose to proceed in the development of a complete University as rapidly as the necessary means shall be obtained. We have faith in the beneficent Providence which has thus far signally favored us. We have faith in our fellow-citizens, at whose very doors we would open all avenues of useful learning. We believe that the Uni-

versity is destined to be counted at no distant day among the most prized and cherished ornaments of our city, and of New England. If duly fostered and developed in its infancy, it cannot but become such. That it may be thus fostered and developed, the Corporation solicit the co-operation of all friends of higher education. We invite suggestions and counsels from the learned and experienced in every profession. We shall endeavor to welcome every form of intelligent and well-intended co-operation in such a spirit as shall convince all, that we seek the benefit, not of individuals, nor of any party, or church, or section, to the injury of others, but solely the furtherance of genuine Christian culture in all its widest and most ennobling aspects.

Especially would we solicit the assistance of those to whom God has given the stewardship of wealth. To make our University the power which it may and ought to be among the educational agencies of the country, we need large and immediate additions to our funds. Our lamcuted friend and honored founder, Mr. Rich, regarded his merely as one gift to be increased, and supplemented by thousands of others. It was his desire that no part of it should ever be used for the purchase of land, the erection of buildings, or any similar purpose. He wished it to be a simple endowment fund, untrammelled by any troublesome conditions, and administered according to the changing exigencies and needs of the institution. This wise intention must be respected. Nor will such endowment be superfluously large. Even if the annual income, by the time it comes into our hands, should amount to \$100,000, every dollar of it will be needed to maintain the most necessary departments of a strong University. The best similar institutions, even in this country, already expend more than this annually, and expend it wisely. Plainly, then, to invest any portion of this bequest in unproductive property, would be to throw away the grand possibilities now open to us, and deliberately to reduce our University to the rank of a second or third rate institution.

Large and early additions to our funds are needed, therefore, for two general purposes: 1st. To cover our recent losses of productive capital, and to enable us to maintain and enlarge our work during the ten years which must elapse before the Rich endowment becomes available. Having undertaken all that we could carry before the fire, our personal and corporate losses are severely felt. Without help we cannot develop even the work in hand as it should be. Without it we shall have a deficit the present year, apart from all permanent losses, of not less than \$15,000. The necessity for a larger regular income for the next ten years is, therefore, exceedingly urgent. 2d. A large amount of money is needed to secure the buildings necessary for the accommodation of the different schools. The earlier these can be erected, the sooner can the growing advantages of the University become available to the public.

To meet these immediate and vital necessities, we need an average addition to our present resources of not less than \$50,000 a year for the ten years extending from January last to January 1882. With these early and timely aids, the University can be organized and set in operation upon a scale worthy of its name and birth-right. To all who appreciate the highest education, and who have means to assist in promoting it, we make our appeal. We honestly believe that in this centre of intellectual activity, with a given amount of money, more can be done to promote the higher educational interests of New England and of the country than anywhere else. Advantages already exist here, which no amount of mere money can ever create. While availing ourselves of these, we desire in return to establish an institution which shall be not only a blessing to the circumjacent communities, but also a new and powerful auxiliary in the maintenance of the traditional leadership of New England mind in the literature, science, and moral culture of the nation. Every indication of sympathy with these inspiring purposes — as we trust they will be many — will be warmly welcomed. No one can give or leave to the world a more potent or lasting benefaction than these, which aid in lifting, developing, and ennobling men from generation to generation to the end of time.

In behalf of the Corporation,

WILLIAM CLAFLIN, President,
FRANCIS A. PERRY, Secretary,
JACOB SLEEPER, Treasurer.

A late *Harper's Illustrated Weekly* presents a very suggestive paper, evidently prepared with much care, by its correspondent Eugene Lawrence, showing the rapid and threatening advancement of the Roman Catholic or rather of the Jesuitical body in New York city, in the erection of sectarian schools with the public funds. Readers will be astonished at the immense amounts which have been wrung from the public treasury during

the years of the domination of the "ring" — amounting to many millions — for the erection of imposing Catholic school and reformatory edifices. These buildings have been placed by the side of the common school structures, and by the vigilance of priests, have been crowded with pupils, while the adjoining public schools have been depleted — and all this at the public expense. The whole school-board has been changed by this covered priestly hand, and been made to operate in the interest of the Roman body. It is easy now, as the eye glances over these imposing edifices, one of them the Catholic Reformatory — drawing between one and two hundred thousand dollars a year from the city treasury — to see the dangerous character of the movement, perpetuating sectarian controversies and segregating one portion of the community from the other; but it is not so easy, now that the mischief is done, to remove the cause.

One institution, fifty years of age — the House of Refuge — which has been a perpetual blessing to the exposed children of the city of New York, has been nearly shorn of its moral and reformatory power by the persistent and malignant attacks upon it of the Jesuit body. The public school defended from a sectarian bias, is the great nursery of a common and intelligent patriotism. The hand that touches it, seriously affects a vital interest of the Republic.

The Annual of the Syracuse University for 1872 is a very handsome and interesting pamphlet of 72 pages. It contains a full sketch of the history of the institution, especially of its new departure in the University form. It has already associated with its Gymnasias, or preparatory department, a "College of Liberal Arts, and of Physicians and Surgeons." The institution is now rejoicing, with good reason, over its accomplished new president, Alexander Winchell, LL. D. It has very full faculties, composed of men, many of them at least, prominent in the world of literature and science. In the college proper, the present year, there are 108 students, 65 in the Freshman class. It is now in the possession of property amounting to about \$659,000.

We have been very much pleased with the organ of the University, under the editorial management of the students, with which we exchange. It has been edited with much skill, and has exhibited a remarkable manliness in the tone of its editorials and contributions. We wrote quite a flattering notice of it sometime since, but in some way it was misplaced. Just as we were on the point of writing another, a handsome appreciative note in reference to ZION'S HERALD (showing the eminently good taste of the editors) appeared, and we hesitated, lest our opinion might seem to have been purchased.

We bid the young men of Syracuse University God-speed, and trust the expectations of the friends of that institution will be fully realized.

We passed a pleasant Sabbath in Keene, N. H., two weeks since. The Church here is a vigorous one, large numerically, and full of faith and spiritual courage. It has a very fine and commodious Gothic brick edifice. Our active New Hampshire correspondent is the pastor. He has encouraged his people, already, almost to sweep away their heavy debt, having raised seventeen of the twenty-five thousand dollars resting upon their building. Last year, owing to the pressure of this burden, \$25 was the amount of the missionary contributions; this year, through an organization of a Sunday-school Missionary Society, already \$129 have been raised, and one quarter of the year still remains. The best of all is, God is now with them in reviving power.

Let every friend of our paper push the canvass for new subscribers. ZION'S HERALD costs less than five cents per week to yearly subscribers, with a beautiful engraving thrown in. None are too poor to take it. It should be found in every Methodist home in New England. Efforts are being made to make it more attractive than ever before. The ablest minds in the Church will contribute to its columns, and in our enlarged form, the amount of reading matter will be increased nearly one third after January 1. Special attention will be given to the young people's department, and no expense will be spared to make it in all its departments a first-class religious journal.

We beg our Church officers — pastors and trustees to look carefully after the insurance of their property. A church costing \$45,000 burnt down last week in Pennsylvania, and was uninsured. This is unpardonable neglect. Let the minister or Presiding Elder be sure to inquire into the matter, both as to amount insured, and the character of the companies holding the policies. It is a matter not to be neglected; do it at once!

The following resolution, presented to the Boston Preachers' Meeting, by Rev. R. W. Allen, was adopted: —

"Resolved, That we regard the appointment of a week of prayer for all Christian people throughout the world as eminently fitting and proper, receiving as it has the Divine sanction in the glorious results following it from year to year; and that we recommend its observance by all our churches, and that they follow the programme of topics issued by the Evangelical Alliance as far as practicable, and that our ministers be requested to preach on the subjects named in the programme for January 5th and 12th, 1873."

See programme of topics for the week of prayer in ZION'S HERALD of October 31, 1872.

Bishop Haven once said, "The saddest sound that falls upon the ears of managers of journals is, 'Stop my paper.'" It is even more sad than the request to publish a long obituary, for the latter might indicate that a saint had died in the Lord, while the former would be a very strong indication that one was backsliding. We hope to be saved from any such disagreeable inferences this year, and trust none of our readers will deprive himself of the moral and spiritual support which the HERALD affords. No live Christian, man or woman, will be without a religious paper.

We are indebted to Senator Summer for a copy of the report of the Commissioner of Agriculture for last year, an interesting and suggestive volume.

Attention is directed to the advertisement of Messrs. Bent & Bush, who have a magnificent supply of furs for this inclement season.

All in need of Artists' materials would do well to read the advertisement of Frost & Adams, in this paper.

The Methodist Church.

MASSACHUSETTS.

DEDICATION AT EAST CAMBRIDGE. — Our "Trinity" brethren in East Cambridge, whose organization first appeared in the New England Conference Minutes as the "Ebenezer Church," may now almost gladly fall back on their old name, since the Lord "bath helped" them so bountifully out of their old edifice, into their present and exceedingly beautiful sanctuary, and clean out of debt. The dedicatory services were performed last Wednesday evening. Three years ago next June, under the labors of Brother P. Wood, the old brick church held its farewell audience. As soon as practicable, their new vestry was made ready for occupancy; and now one of the most tasteful churches rewards the united labors of pastor and people.

In the afternoon of Wednesday last, an unusually large audience for a secular day, and in a New England latitude, assembled to participate in the exercises of consecrating the auditorium to divine worship. At the eleventh hour, literally, it was decided to defer the sermon by Rev. Dr. Ives, of the New York Central Conference, till evening, and so Rev. Brother Lansing, of the Glenmere Church, Lynn, was impressed for the afternoon discourse, who held the large congregation for nearly an hour on the inspiring theme of "Christ's headship over all things to the Church," in which he made that portion of his audience already identified with Christ's "body," feel over and over again so glad that they had ever avouched the Lord (Christ) to be their God.

At the close of the sermon, Brother Ives, just to keep within the limits of the Discipline, called upon the people to make their contributions, and then dismissed them till the evening, when the house was completely packed, and this genial man of God led captive all hearts by his earnest and hearty portrayal of the benefits of the "glorious Gospel of the Son of God" to society, as well as to individuals. Then addressing himself to the task of gathering up the offerings of the people as a testimonial of their love for this blessed Gospel, he was enabled in his inimitable style, to cancel the last dollar of indebtedness remaining on the enterprise — \$16,000. And so, with a glad heart, the dedicatory exercises proceeded; and at their conclusion, some persons were at the altar for prayers, and the services did not come to an end till so near midnight as 11 of the clock.

Much credit is due the brethren concerned in this highly important project who have labored so vigorously and unitedly with Rev. W. P. Ray, their pastor, for its consummation — and we trust the future successful history of their endeavors will be modeled after the large hearted generosity they have developed from its commencement.

NEEDHAM CIRCUIT QUARTERLY CONFERENCE ASSOCIATION. — Rev. F. T. George writes: "This gathering of the representatives of the churches within the limits of Old Needham Circuit, occurred at Milford, on Wednesday afternoon and evening, December 4. An excellent love-feast at 2 o'clock, P. M., presided over by Rev. Dr. Clark, brought forth out of the treasury of Christian experience things new and old, which, with the presence of the spirit of the Master, render the occasion one of great spiritual refreshing. The abundant collation prepared by the good ladies of Milford Church, afforded a grateful supply for the wants of the inward man, and a fine opportunity for the cultivation of the social graces which was

well improved and heartily enjoyed. The sermon in the evening was a most rare and beautiful setting forth of the Christian's present glorious privilege by Rev. Brother Canoll, of Grace Church, Boston, from the text, Isaiah li. 5. The sermon was followed by a presentation by Rev. D. Dorchester, of facts and figures connected with the rise and progress of the Methodist cause in Milford and vicinity. It was peculiarly rich with precious recollections, leading to gratitude to God for the past, and inspiring faith and hope for the future of our Church in this section."

The Sunday-school Concert, on the evening of the 11th, given by the Washington Street Methodist Episcopal Church, was rather a new thing in that line. The church altar had been raised as high as the pulpit platform, and upon it was a superb piano, furnished for the occasion by Guild, Church & Co. The programme was a psalm, alternately read and chanted; a psalm by a class; prayer by the superintendent, followed by the Lord's Prayer, feelingly recited by the above class; then a chapter of six wee bits of speakers, with beautiful pieces. "What Mountains," a duet, was exquisitely rendered by Miss Moore and Mr. Granville, whom the audience sought to recall by repeated and long encore. "Christina and her Children," which consists of snatches from the second part of "Pilgrim's Progress," with Scripture proofs, and abundance of solos, duets, and choruses, was presented with very happy appointment, and generally well-sustained parts. The whole concert was so varied and interesting, that it held the audience in perfect quiet until past ten o'clock.

The following resolution was passed by the late Boston District Sunday-school Convention, at Auburndale, on motion of Rev. W. R. Clark, D. D.: —

Resolved, That the children of our Sunday-schools should be thoroughly educated in the general mission work of the Church, by stated contributions to the cause, by the diffusion of missionary intelligence, by giving the subject prominence in Sunday-school concerts, and by direct instruction from teachers and pastors.

The above resolution was passed after our reporter had left the Convention, and therefore was not embodied in the printed report. The suggestions which it contains are too important to be overlooked, especially at this crisis in our missionary affairs. If our Sunday-schools can be persuaded to adopt these suggestions, it will go very far toward meeting the increased demand for missionary funds. Out of 200 schools in the New England Conference, only 91 reported any missionary collection last year, and in many of these the sum reported is so small as to indicate that no systematic effort was put forth. Some of our Sunday-schools appropriate the collection on the first Sunday in every month to this purpose; and this, we think, ought to be done in all our churches.

VERMONT.

The tendency on the charges this time is upward. There are advances financially, and spiritually. The support of the Bishops directly by the people has not awakened a dissent, everybody being convinced of the justness of the arrangement, and of the necessity of relieving our Book Concern. We trust not only ten cents per member, but some large collections will be taken on our charges to meet the \$700 appropriated to Vermont Conference.

Conviction that we must have a large share in the education of the young is deepening. Indications of increased interest may be considered slight, but they are abiding, and are, therefore valuable, and will multiply.

Fully one third of the charges on St. Albans District have had, or will soon have held four day meetings. The sanctifying effect on the ministry is noticed by the people. The Church is gradually moved to gain deeper religious experience. Here and there the power of walking in the highest light possessed, is felt. We long for multitudes whose characters on all will be savingly impressive. Sinners, no doubt, would then be converted by hundreds.

Jesuitism reveals itself on the increase among us. Our Romish Church priest has recently dropped the title of Reverend Father for that of Vicar General. They have, especially on the west side of our State, numbers, wealth, numerous locations, nuns, schools, and more priests than parishes. The French population, too, is adapted to their working, from its deep ignorance; so ignorant, most of them, that French missionaries of evangelical societies, and French laborers employed by the Bible Society, find it hard work to teach and guide any to the truth in Jesus. Nevertheless, this difficult work must be done, or our beautiful evergreen State will be cursed with an evergreenness that is the mother of grossest viciousness. Our hope is in God.

We do not think, with dear Brother Culver, in his last communication to the HERALD, that all the ministers who have left Vermont were fished away. Some ran away from different motives. Some were obliged to leave the harsh climate. Some left because Vermont treated her professional men so stintedly, not helping them sufficiently to meet the demands of social, and brain-life. She feeds and clothes and furnishes her children better now. We trust she will improve, till all her strong ones remain for her deliverance from other and hateful strong ones.

CORRECTION. — In the communication in the HERALD of Dec. 5th inst., on "Vermont and our Itinerant Ministry" for James, Arnold, Elisha, and Henry W. Adams read, "four by the name of Adams, James, Arnold, Elisha, and Henry W." For Wm. B. Howland read Wm. B. Howard.

MAINE ITEMS.

There is a good religious interest prevailing at Strickland Ferry, on a part of Fayette Circuit. Backsliders are being reclaimed, and sinners are being converted. Rev. J. P. Cole, the pastor of the Society, is holding a series of meetings in that part of the charge. A revival in that place was greatly needed. It is hoped that the whole neighborhood around will be saved.

A note from the pastor of the Methodist Church at Kendall's Mills, informs us that the Society have raised their house of

worship, and are putting under it new vestries, which they hope soon to occupy. This is a noble work, which has been long needed, and which, when completed, will add very greatly to the permanence of the Society. Rev. D. B. Randall is serving out his third year with this parish, and is striving hard to prepare the way for his successor. The Sunday-school is flourishing; it has one half of the Sabbath for its sessions.

A good religious interest is prevailing in a part of Industry Circuit. Some ten or twelve have been reclaimed and converted. It is hoped that the work will become general. Rev. D. Church, the pastor, is encouraged to hope that such may be the case. May his hopes be speedily realized. C.

WASHINGTON COUNTY.—Rev. O. M. Cousens writes:—"I have just returned from a fortnight's tour in Washington County, Me. Brother J. P. Higgins, State Superintendent and myself, attended Sunday-school Conventions at Calais, Princeton, Eastport, Machias, and Lubec. At these, with but one exception, permanent town organizations were established auxiliary to the State Association. An extensive awakening to the interests of Sabbath-schools was everywhere perceptible. At Eastport, many who attended were in warm sympathy with Unitarianism; and as this organization designates itself as "evangelical," such declined joining, among whom was the pastor of the Baptist Church."

PROVIDENCE ITEMS.

On Monday, the 2d instant, the corner-stone of the new Power Street Church was laid in the presence of a large number of interested witnesses and auditors. Rev. M. J. Talbot, D. D., had charge of the services, which were impressively performed according to the beautiful ritual of our Church. Appropriate addresses were delivered by Dr. Talbot and Revs. J. E. C. Sawyer, and E. F. Clark. The new edifice is to be an elegant one of brick, with a spire 142 feet in height. It will front on Hope Street, one of the most beautiful avenues in the city, and will be one of its most distinguished ornaments.

The revival interest at Broadway is steadily deepening. No extra meetings have as yet been held. Quite a number of conversions have already taken place, and among the converts are some of the most interesting and influential young people of the congregation.

The Chestnut Street and Mathewson Street Societies united in a glorious praise-meeting, at the house of the latter, on last Sabbath evening. S.

NEW HAMPSHIRE ITEMS.

EAST CANAAN.—Last April, at the session of the New Hampshire Conference, held at Bristol, Rev. Schuyler C. Farnham (a graduate of Dartmouth College, class of '70), was appointed to the rather unpromising field of labor, East Canaan, on the Claremont District. Before the session of the Conference, last spring, the members of said Church discussed the question whether it would be expedient to have a preacher from Conference. The prospect looked so discouraging that nearly all those immediately interested responded with an emphatic negative. But I must except a few noble, devoted, and faithful Maries and Marthas, who, despite the discouragements advanced by the brethren, said, "We must have a preacher;" and "when a woman wills," etc. So the Bishop sent a supply. The year has been one of great prosperity. With energy and a firm reliance on God, Brother Farnham began his labors. God has crowned them with abundant success. Revival interest and church repairs have gone hand in hand. Since Conference they have hard-finished the walls, painted and grained the wood-work, hung some beautiful chandeliers, provided a table and chairs for the altar, repaired the pulpit, carpeted the gallery and entries, painted the outside, two coats, put blinds on the belfry, and round the front and back windows, and leveled and beautified the grounds. Certainly a good work in the line of repairs. Besides this, to a membership of 41, Brother Farnham has received into the Church, by letter and on probation, 36; baptized, 23; and all are confidently expecting a glorious revival the present season. Former pastors, who have re-visited this scene of their past labors, unite in their testimony to the great advance made on this charge in the matter of church edifice, and general and increasing interest in all departments of church enterprise. Success and blessing crown and rest upon both the pastor and people of East Canaan. May the doctrines of Wesleyan Methodism gain a firmer foothold in the future than ever in the past. Brethren, aid them by your prayers, that a gracious outpouring of the Spirit may be realized.

HAYVERHILL, MASS.—The interesting work of grace continues at the First Methodist Episcopal Church. New requests for prayer at almost every social meeting are heard. Six more presented themselves for baptism last Sabbath week. Ten or fifteen more are soon to receive this sacramental seal. Something more than twoscore, from the ages of fourteen to forty, have been forward for prayers. Backsliders are returning, and many family altars have been re-erected. Many are praying earnestly that the Lord may "give us the city." S.

NEW HAMPSHIRE GLEANINGS.

The Rev. E. W. Hall, President of the Johnson College, at Macon, Missouri, is East, soliciting aid for his school. He has strong recommendations from Bishops Scott and Haven, and H. W. Beecher. The Boston fire impoverished some of the former pastors of the institution. New buildings are being erected, and money must be secured to help the work to completion.

There has been a very active religious interest in the Methodist Episcopal Church at Suncook. Fifteen persons, all young people, have been received on probation. The society is arranging for a series of meetings. Brother C. H. Fowler has been engaged to assist in the work. The pastor, Rev. J. Noyes, is very successful in his work, and the people appreciate his labors, as was indicated by the bountiful supply of provisions bestowed upon his family on Thanksgiving day.

The new Methodist Episcopal Chapel at Milton Mills, Rev. I. J. Tibbets, pastor, will be dedicated on Wednesday, De-

cember 25. Arrangements are being made to make the occasion interesting and profitable. The preacher will be announced hereafter.

Rev. B. K. Peirce, D. D., spent last Sabbath with the Methodist Church in Keene. He preached in the morning, and addressed the children in the afternoon. A missionary Concert was held by the Sunday-school in the evening, at which the Doctor spoke again. The Secretary of the school reported that there had been one hundred and twenty-nine dollars raised, up to date, for the missionary cause. A series of meetings has been held for the past fortnight. The Church has been quickened, and sinners have been converted.

The widow of the late Rev. Benjamin R. Hoyt has gone to Cincinnati, and will make her home with her son, Dr. Francis Hoyt, editor of the *Western Advocate*.

The number of homeless children in New Hampshire is estimated to be less than 400.

METHODISM IN SPRINGFIELD.

THE CHURCHES AND THE MINISTERS.

If there ever was a time in the history of the infant Church in this portion of the Connecticut Valley when it was regarded a disgrace to be a Methodist, as some who read this will aver, certainly that day is in the past. The churches of this denomination in this city are now among the best, and the membership compares favorably in numbers, wealth, intelligence, and influence, with any of the older religious societies. Whatever might have been in the past, no man in this vicinity to-day hesitates to have it known that he is a Methodist, lest it might effect his business, or his standing in the community.

We have in the city four Methodist churches, and all in a prosperous condition. Florence Street Church (formerly Asbury Chapel), is the oldest of the number, and has had a history which will compare with many of the first churches of the denomination in New England. Its early preachers were despised by the ministers of that day, and its membership was of the poor and unlearned in the community. It has passed through all the struggles incident to the times, and to-day stands like a city set on a hill. The society has a fine church, a good chapel adjoining, is nearly or quite free from debt, and holds out its hands for the best preachers in the Conference. Although located where she cannot command the largest congregations, is, nevertheless, one of the best appointments. Rev. C. D. Hills will soon close his third year with this society, the sixth of his ministry in Springfield, and the people of the charge are hoping for his equal to succeed him; if they get what they hope for, certainly they will be fortunate; a purer man or better minister than Mr. Hills cannot be found, and the people to whom he may be sent will have cause to speak well of the itinerant wheel that brings him to them.

Union Street, the second Methodist Church in the city, may be said to be in a prosperous condition. Rev. J. C. Smith, the preacher in charge, appears to be the right man in the right place. This Church has not increased for the last dozen years or more, but now seems to be taking a stride in the right direction. Moneyed men come to its assistance. A beautiful site on State Street was purchased, and the roof is now going on to a new church edifice, which will cost when completed, in the neighborhood of \$75,000. The society will have a heavy debt when it moves into the new house, probably, but the location is such that a large congregation will be attracted, and the men engaged in the enterprise are composed of the right kind of material for success. It will soon be one of the most important appointments on the Springfield District.

Trinity Church, formerly Pynchon Street, is a grand success. It has the largest congregation, and the largest Sunday-school in the city, and has all the elements of a progressive Christian Church. The location is convenient for the multitude, the church edifice is commodious and attractive, and the people warm-hearted. Strangers drop in there, and find themselves at once at home. The Bishop who appointed Rev. J. O. Peck to this charge, three years ago next Conference, undoubtedly followed an impression which might be termed the "leading of the Spirit." A better fit could not well have been made. The pastor will expect a Church of 500 or more members at the next Conference, and a good list of probationers. This is truly a revival Church. Scarcely a week has passed since the new house was dedicated, four years ago, that penitents have not presented themselves at the altar for prayers. The Church, pastor and people seem to think that churches are built to save those that are lost, and not merely to make a comfortable place for saints to worship. And they are so impressed with this idea, that they will not allow sinners to feel happy in their presence. Until the Church gets over this notion, it will never be popular with the inhabitants of the lower regions.

The fourth, and youngest of the Methodist churches, is the Central. This society was an offshoot from Pynchon Street, some five years ago. It worshiped in a hall two or three years, and then leased the old Universalist church, on South Main Street, by no means an attractive place of worship. It has been unfortunate in many respects: one of the preachers was compelled to leave his charge in the middle of the Conference year by failing health; and another, Brother Tiddy, has lately died, and left them without a minister. But the people are looking for brighter days. God has blessed the Church with a good number of conversions, and although it has but comparatively little wealth in its membership, has, nevertheless, a good band of Christian workers. The prospect is good for a new house of worship at no very distant day, when the society will take its place among the churches which the best preachers look upon as the desirable appointments. It occupies a promising field for Christian labor, and the minister who is stationed there by the next Annual Conference, will be inexcusable if he rusts for want of use. He will find plenty of work, and a well united Church, to assist him in aggressive movements on the enemy's lines.

In addition to the "regular" ministry, the denomination has a supernumerary in the city who is doing nearly full work,

although not more than one quarter of his efforts are from Methodist pulpits. He is a sort of spare man for the different denominations in Hampden County, and Congregationalists, Baptists, and Universalists all feel safe in calling in Brother Rice to help them out; and who shall say he is not doing as much for the denomination he represents, as when year after year his name was read off by the Bishop? For, if he does not preach the same sermons that tickled the ears of the followers of Wesley in the vicinity of Boston twenty years ago, he gives the same doctrines now, and his hearers look knowingly at each other as they leave the various churches, and say, "that was good;" and they learn to love, not only the preacher, but the truth he forces upon them. The Church will do well not to take the supernumerary relation from Brother Rice; it is safe in his hands. A LAYMAN.

THE NEWS.

THE HOOSAC TUNNEL.—On Thursday afternoon, December 12, the eastern section of the famous Hoosac Tunnel was successfully pierced, the heading from the central shaft effecting a junction with the heading from the east end. The first person that passed through the opening, was John Harrigan; and Timothy Buckley was the first man to pass through the shaft from the foot of the mountain to the summit without ascending the outer slope. The work toward the close became quite exciting, and was pushed forward with great vigor. For several weeks the near approach of the two headings began to be sensibly observed, and the click of the powder-drills could be heard through the wall of rock, at a distance of four or five hundred feet. When the first opening was made, a current of air rushed through with immense force; but it is presumed that when the tunnel is completed, the gale will be diminished, if not entirely stopped. The Hoosac Tunnel so far, is no longer problematical, and now takes rank among the world's wonders, being the second largest in the world, surpassed only by the Mount Cenis, finished last year, which is seven miles in length.

FIRE IN NEW YORK.—Shortly before 12 o'clock, on the night of the 10th, fire was discovered in the south wing of the Fifth Avenue Hotel, and before the flames could be extinguished, a large portion of the building was consumed to the value of \$100,000. At first it was supposed that the loss was only pecuniary, but when the firemen reached the laundry in the attic, they were horrified by the discovery of eleven charred and blackened human bodies. All retreat being cut off by the blazing stairs on one side, and screened windows on the other, the poor creatures thus miserably perished.

The southwestern portion of the British Isles was visited last week with a fearful storm of wind, which did great damage to shipping on the coast, and demolished many houses and public buildings. The loss of life is supposed to be very great.

On the forenoon of the 10th, a pile wharf at East Gloucester, occupied by the Gloucester Salt Company, caved in, and twenty thousand dollars' worth of salt was dumped into the dock and destroyed.

Terribly destructive gales have been experienced on the lakes the past week.

Viscountess Beaconsfield, wife of Benjamin Disraeli, died on Saturday.

Heavy rains have caused destructive inundations in France. Toledo, Ohio, and Chesterville, S. C., were visited by disastrous fires on Sunday.

There were fifty-one deaths from small pox in Boston last week.

A saw-mill boiler exploded on the Big Black River, Wayne County, Miss., on Friday last, killing four men.

After a long debate in the French Assembly, on Saturday, the radicals were defeated, and dissolution rejected.

Five men were buried in St. Louis, by the caving in of a deep ditch, on Saturday.

PLAN OF EPISCOPAL VISITATION. JANUARY 8 TO MAY 12, 1873.

[Alphabetical.]			
CONFERENCE.	PLACE.	TIME.	BISHOP.
Arkansas.	Little Rock.	Jan. 29.	Bowman.
Baltimore.	Hagerstown, Md.	March 5.	Foster.
Central Pennsylvania.	Chambersburg.	" 5.	Merrill.
East German.	Schenectady, N. Y.	" 19.	Peck.
East Maine.	Damariscotta.	May 15.*	Ames.
Florida.	Jacksonville.	Jan. 29.	Wiley.
Iodis.	Bareilly.	Jan. 16.*	"
Kansas.	Ottawa.	March 26.	Bowman.
Kentucky.	Lexington.	Feb. 19.	Wiley.
Lexington.	Bowling Green.	" 12.	Simpson.
Liberia.	Robertport.	Jan. 29.	Roberts.
Louisiana.	New Orleans.	Jan. 8.	Jones.
Maine.	Skowhegan.	April 23.	Haven.
Mississippi.	Vicksburg.	Jan. 16.	Jones.
Missouri.	Kirksville.	March 13.*	Bowman.
Nebraska.	Plattsmouth.	April 18†	Andrews.
Newark.	Port Jervis, N. Y.	March 19.	Foster.
New England.	Lynn.	April 2.	Wiley.
New Hampshire.	Newport.	" 16.	Simpson.
New Jersey.	Bridgeton.	March 19.	Scott.
New York.	Hudson.	April 2.	Simpson.
New York East.	Second Ave., Harlem.	" 2.	Merrill.
North Carolina.	Charlotte.	Jan. 8.	Ames.
Northern New York.	Utica.	April 23.	Peck.
North Indiana.	Logansport.	" 17.*	Merrill.
Philadelphia.	Columbia, Pa.	March 8.	Harris.
Pittsburgh.	Salem, O.	" 19.	Harris.
Providence.	Warren, R. I.	" 19.	Andrews.
South Carolina.	Greenville.	Jan. 16.	Ames.
St. Louis.	St. Louis.	March 5.	Bowman.
Texas.	Galveston.	Jan. 8.	Wiley.
Troy.	Gloversville.	March 26.	Peck.
Vermont.	Richford.	April 16.	Peck.
Virginia.	Norfolk.	Feb. 19.	Harris.
Washington.	Washington.	" 26.	Jones.
West Virginia.	Guyandotte.	March 5.	Andrews.
Wilmington.	Easton, Md.	" 8.	Scott.
Wyoming.	Scranton, Pa.	April 2.	Harris.

*Thursday.

†Friday.

The Christian World.

MISSION FIELD.

All the earth shall be filled with the glory of the Lord. — NUM. xiv. 21.

THE MISSIONARY ADVANCE. — For once, our Missionary Society has advanced nobly; and let the Church rejoice, take courage, and increase her missionary contributions. We have pleaded earnestly, and prayed to God for an advance, and the prayer has been heard and answered. It is an auspicious movement, full of hope and encouragement to the Church, and points to glorious triumphs near at hand. The advance in the appropriation is about one third above the amount raised for missions in 1872. Let the \$885,000 be promptly raised, and the million, and the two millions will swell the treasury of the Society in 1873 and '74.

All the old missions are to be sustained and re-enforced, and new life and vigor thrown into them. Some said, "Give up Bulgaria and Italy." The Committee said "No! but we will give them appropriations for increasing efficiency and power." Italy is a grand battle-field for Methodism, and there she will yet achieve some of her grandest victories.

Five new mission fields, and all to be occupied with a good working force in a single year. That means progress, advance. Look at these new fields, study them, and you will be surprised at their vast population and opportunities of usefulness. Look at Bombay, Canton Province, interior of Africa, Mexico, and Japan, and remember that hereafter, they are fields to be cultivated by the Methodist Episcopal Church. We have taken them into our working territory, and in them we expect to witness soon glorious triumphs for Christ.

We see, too, advance in arrangements to furnish the people with more missionary intelligence. *The Missionary Advocate* is to be enlarged and improved, and under the editorial tact and management of the Corresponding Secretaries, will be a live sheet, sending throughout the Church the most thrilling facts and incidents of the great mission-field. Let it be circulated widely, and read by all our people. We exceedingly regret that the Committee did not see proper to provide for, and order the publication of a first-class Missionary Magazine, in which the ministry might find materials for missionary sermons, lectures, and concerts, and all subjects respecting the great missionary interest, thoroughly and ably discussed. Such a periodical will be given to the Church soon, or we have made a great mistake in our calculation.

CENTRAL AFRICA. — It is an interesting fact, that the Methodist Episcopal Church is about to establish a mission in the interior of Africa. Is it not strange that the attempt has not been made before? During the forty years of our mission in Liberia, we have never reached the heathen of Africa. Difficulties in doing this were too great for our weak faith, and limited resources. Great good has been done along the coast by our mission in Liberia, but there has been a failure to reach the interior. Now this work is to be done. The tangled forests, malignant diseases, burning sands, hostile tribes, unnavigable rivers, and almost numberless dialects, are no longer to shut out the light of the Gospel from the millions of degraded heathen. That wonderful tribe, the Mandingoes, has its principal settlement six hundred miles from the sea-coast. Their advancement in civilization has astonished the Christian world. They have a well-arranged government, understand agriculture, and many of the arts, have schools, read and write Arabic, and evince great capacity for improvement. They are enterprising, and industrious, and some of them are successful merchants. They are said to have considerable influence in Western and Northern Africa. They are Mohammedans, though often indulge in fetish worship. Bring them under the influence of Christianity, and they will become a mighty power for evangelizing the various tribes on the northern and western coast. May our mission among them be successful.

THE OPENING FIELDS. — At the late Missionary Convention in New York, Dr. R. S. Maclay delivered an address of great interest on the "Opening Fields in the East." We submit the following brief extract from the report of his remarks: —

"He showed that the missionary enterprises of the Church will be the standard of her devotion in Christ hereafter. The Church must not hold aloof from any part of the human race. Siberia is not open to Protestant missionaries; but Japan, with its 40,000,000 of people, is. So is China, with its 350,000,000; India, with 180,000,000; Siam, Afghanistan, Beloochistan, Arabia, and Asiatic Turkey, with a population of 60,000,000, and covering an area of more than three and a half millions of square miles, where the Methodists have not a single mission, save in India and China. Africa, with its 80,000,000, is also open, where the Methodist Episcopal Church has but one mission in

Liberia. The doctor gave arguments, and other statistics, to show the necessity for entering those fields."

Rev. Dr. D. G. Prime, the author of "Around the World," says, "The whole Oriental world from Turkey to Japan give signs of the coming of the Son of Righteousness, assuring us that the night is far spent, that the day is at hand."

PLAN OF EPISCOPAL VISITATION.

See on page 609 the corrected plan. Important changes have been made.

The Bishops at their late meeting arranged for the episcopal visitation of our foreign missions as follows: —

1. Bishop Bowman was appointed to visit our mission in South America in the summer of 1873.

2. Bishop Harris was appointed to visit the missions of our Church in Asia and Europe. It is expected that he will leave San Francisco early in the coming summer, going thence to Japan, China, and India, presiding at the session of the India Conference in January, 1874; thence, by the way of Bombay, Constantinople, and Italy, to Western Europe, presiding in the Mission Conference of Germany and Switzerland at its session of 1874; and thence to the Irish and British Conferences as one of the delegates to those bodies from the General Conference of the Methodist Episcopal Church.

3. Bishop Foster was appointed to visit our missions in Europe during the coming summer, and preside in the Mission Conference of Germany and Switzerland at its session of 1873.

4. Bishop Haven was appointed to visit Mexico during the current winter, to supervise the planting of our mission in that country.

In pursuance of the action of the General Conference, as recited in the Journal of 1872, pp. 403, 440, the following persons were appointed a delegation to bear the fraternal greetings of the General Conference of the Methodist Episcopal Church to the General Conference of the Methodist Episcopal Church South, at its next ensuing session, namely: Rev. Albert S. Hunt, Rev. Charles H. Fowler, D. D., and General Clinton B. Fisk. Rev. Benjamin F. Crary was appointed alternate for either ministerial delegate, and Governor William Claflin was appointed the alternate of General Fisk.

The Bishops also adopted the following minute, namely: —

Inasmuch as the late General Conference addressed a fraternal letter to the General Conference of the African Methodist Episcopal Church, and inasmuch as we are satisfied that the failure to appoint a fraternal delegation to that body was purely an oversight; therefore, —

Resolved, That we request Rev. David Sherman, of the New England Conference, and Rev. Benjamin Brown, of the Washington Conference, to visit the said General Conference of the African Methodist Episcopal Church at its next session, to bear the aforesaid letter and our fraternal greetings to that body.

In obedience to the action of the late General Conference, as set forth in the Journal of 1872, p. 294, the following persons were appointed a commission to prepare a code of ecclesiastical jurisprudence, and report the same to the next General Conference, namely: Rev. John Miley, D. D., of the New York Conference; Rev. John B. Wentworth, D. D., of the Western New York Conference; Rev. Fernando C. Holliday, D. D., of the Southeastern Indiana Conference; Hon. William Lawrence, of Bellefontaine, Ohio; Hon. Daniel M. Bates, of Wilmington, Delaware; and Hon. George G. Reynolds, of Brooklyn, New York.

In pursuance of the action of the General Conference, as recited in the Journal of 1872, p. 412, the following persons were appointed a commission on Church Union, namely: Rev. Freeborn G. Hibbard, D. D., Rev. John P. Durbin, D. D., Rev. William R. Clark, D. D., Rev. John L. Smith, D. D., Rev. William Nast, D. D., Rev. Daniel Stevenson, D. D., Rev. B. Peyton Brown, Rev. Erasmus Q. Fuller, D. D., and Rev. Charles O. Fisher.

AN IMPORTANT MESSAGE.

The Normal Department of the Sunday-school Union of the Methodist Episcopal Church. To all Pastors, Parents, Superintendents, and Sunday-school Teachers, Greeting: —

DEAR FELLOW-WORKERS. — On the first Sabbath in January, 1873, we shall inaugurate our New Course of Sunday-school Lessons. The series will extend through at least seven years, and will comprise the lessons of the "International Series," to be used by over five millions of Christian people.

In addition to these Lessons, our Normal Department has appointed a "supplemental" course, including "Catechism No. 1," of our Church, "Special Bible Lessons," and the "Memory Series." The full list of Lessons, with the Golden Texts and Supplemental Studies for 1873, is hereunto annexed.

And now, dear fellow-workers, we plead with you in behalf of this new and important movement. Let the year 1873 witness the commencement of this new course of Sunday-school study in all our churches. May we be allowed to say to the ministers, —

1. Give ample notice of it from the pulpit, in the school, and in circulars sent to the homes of the Church. Explain the plan fully, so that all will understand it, and plead with parents and teachers to co-operate in carrying it out.

2. Buy a full supply of Berean Lesson Leaves (or Question Books); of Journals, for teachers and older scholars; of the little "Memory Series," of the "Catechism No. 1," and of "Special Bible Lessons." Let the Church pay the bill in full. Order everything in ample time, so that you may be able to distribute them on the last Sabbath of December.

3. Bring your Sunday-school teachers together for a special meeting of prayer and preparation. Let this be held during the last week of 1872. [See *Sunday-school Journal for December*, page 275.]

4. Aim to teach the Word of God with a childlike dependence upon the Holy Spirit. Prayer for spiritual blessing upon Bible study will be answered, and the years of this new course will be years of prosperity to our Zion.

J. H. VINCENT, Sec.

[The course of study for 1873 covers the Book of Genesis, and the Gospel of Matthew. We shall publish the lessons at the beginning of each quarter. — ED. HERALD.]

BEREAN HELPS. — We call the attention of our readers to the several aids furnished by our publishing house to all students of the International Sunday-school Lessons for 1873.

1. The Sunday-school Journal. Rich notes and illustrations on the lessons by Eugene Stock, of England, Prof. Whitney, and Rev. J. M. Freeman, of New York. Exceedingly valuable aids. Price of Journal, 60 cents, or in clubs of six and over to one address, 50 cents.

2. The Berean Lesson Leaf. Four pages monthly. Only five cents a scholar for the whole year. Or, if a book is preferred,

3. The Berean Question Book, 15 cents each. Inter-leaved edition, 40 cents.

4. The Lesson Compend, containing condensed comments from over seventy eminent Biblical scholars. Collated by Prof. Whitney. Price, 50 cents.

5. Special Bible Lessons. A little catechism of sixteen pages, full of interesting drills in the books of the Bible, Bible history, Bible geography, etc.

6. The Leaf Cluster. Each page 28x36 inches in size. Six elegant woodcuts every quarter. Price, \$3.00 a year, or 75 cents a quarter.

7. The Picture Lesson Paper. A pictorial gem. Unexcelled in America. Every infant scholar should have it. 25 cents a year.

For a catalogue descriptive of these and other appliances, address a note to Messrs. NELSON & PHILLIPS, 805 Broadway, New York, or HITCHCOCK & WALDEN, Cincinnati, O., or Chicago, Ill.

Obituaries.

Died, at La Grange, Me., Oct. 29, Mrs. LOIS BISHOP, relict of the late Rev. James L. Bishop, who died in La Grange, some twenty-five years since.

Sister Bishop was converted in early life, and united with the Methodist Episcopal Church, in which she remained a worthy member until death. She possessed a very amiable disposition, and was remarkably catholic in spirit, taking great delight in communion with all saints, while she ardently loved the Church of her early choice. During her widowhood of some twenty-five years, she spent much of her time with the sick and afflicted, for which her sweet Christian spirit and her knowledge, of disease and its remedies so well fitted her.

THOS. KINNEY.

DAVID SEAVEY died in Union, Me., Nov. 26, 1872, aged 60 years and 4 months.

Brother Seavey was born at St. George, July 26, 1812, and moved to Cushing in 1840, where, under the labors of Rev. Nathan Webb, he was brought to Christ, uniting with the Methodist Episcopal Church of that place. He has since lived at Lincoln, Me., where he has held the offices of class-leader and steward, ever proving a faithful and earnest Christian, holding dear to his heart the Church of his choice. He recently moved to this place, where, after a long and painful sickness, he passed to his reward. His last hours were those of triumph. Though suffering intensely, he did not murmur or complain at God's dealings. Near the close of life he called his friends to his bedside, and after urging them to be faithful, offered as his last request that they would meet him in heaven. He spoke but little after; yet he was often heard to say, in broken, though intelligible words, "Precious, precious Jesus;" "Angels are coming." They did come, and bore the longing spirit over the river, "washed in the blood of the Lamb." "Them also which sleep in Jesus will God bring with Him." Union, Dec. 4, 1872.

J. A. L. R.

Died, in Nobleboro', Me., Nov. 30, MARY S., only daughter of Miles and Abby Hall, aged 15 years.

Sister Mary sought and found Christ about ten months ago, and joined the class, of which she proved an efficient and worthy member. Her place was rarely found vacant in the prayer and class-room, where she bore testimony of the power of Jesus to save. She was very promising in life, being endowed with talents which won to her a large circle of friends. But alas, in an unexpected hour, she felt the withering touch. Death folded her in its silent embrace; and the sweet voice, which so often floated out on the evening air to cheer our hearts, is hushed on earth, to be renewed in more noble strains on that eternal shore. Her last testimony was, "I am so glad that Jesus loves me." South Waldoboro', Dec. 5, 1872.

S. BICKMORE.

Died, in Derry, N. H., Nov. 26, 1872, EDWARD A. SAVAGE, eldest son of Rev. Isaac A. Savage.

He was a young man of superior musical abilities and attainments — as unweariedly devoted to his art as were the old masters, in whose compositions he delighted. Although young, he had won a high reputation as a teacher of music. He sought to inspire all his pupils with his own love for the music of the masters, and was happy when he succeeded. Devotional music had great charms for him, and the praise-meetings he conducted and inspired will long be remembered.

Although his prospects of success were flattering, and to resign his hopes in the face of death required a struggle, he triumphed through grace, was chastened into sweetest and most cheerful patience by his sufferings, and rests in peace.

A. E. HIGGINS.

CRUSHED WHITE WHEAT.—This is a most delicious preparation of nature's great food yet produced. It is delicious, wholesome and nourishing, and combines the elements of phosphorus and nitrogen as found in wheat in such proportions as to meet the requirements of the entire human system. It is used in making Puddings, Soups, Gruel, Muffins, Cakes, and Dessert, and is an excellent substitute for Rice, Oat-meal, Corn-meal, Barley, Tapioca, Sago, etc.

Boiled, and when cold, sliced and fried, either with or without batter, it makes a most excellent dish.

All physicians and scientific men unite in attesting to the fact, that if such food as Crushed White Wheat was more extensively used as a daily diet, there would be much less sickness, and a healthier race would grow up.

It is manufactured at the Atlantic Flour Mills in Brooklyn, N. Y., for T. E. Smith & Co., and is destined to become a most popular article of food.

THE ELECTIONS ARE OVER, and the question of who shall be the next President decisively settled. That was an important query, but since Tuesday, November 5, it has lost its attractive significance, and every man's question now is, What shall I do? Where shall I go for business and profitable employment? To those who have energy, pluck, and perseverance, and who are determined to earn a living, and strive for a fortune, we say write to J. C. Tilton, Pittsburg, Pa. He offers you, in his useful and popular Washing Machine, justly called the Woman's Friend, an opportunity that but few can give. Mr. Tilton is reliable and honest, and will do just what he offers and promises in his large double-column advertisement in another part of the paper. Money and letters may be sent to him with the assurance that he is no humbug, but offers profitable employment for all seeking business, and a Washing Machine unexcelled in its simplicity and perfection of work to every family in the United States. — *Am. Chris. Review.*

It is not generally known that Messrs. D. Lothrop & Co., lost largely by the recent fires in Boston—we learn that a part of their loss was sheet stock and paper for upwards of 25,000 volumes, including their thousand dollar prize series—a second lot of paper for the same was destroyed by the second fire at Rand, Avery & Co. Nothing daunted by their repeated losses, they have engaged a large number of presses running night and day, with which they are printing on a third lot of paper the first six volumes of their eagerly-expected \$1,000 prize Series and other books for the holidays, which are to be ready December 10. We cannot help expressing our admiration at the sturdy way in which this firm surmounts such difficulties, and hope our readers will benefit themselves, and encourage the publishers by securing some of the choice books of which Messrs. D. Lothrop & Co. issue so many, we particularly recommend this \$1,000 prize Series which has received so high commendation from their eminent reading committee. — *Boston Daily Journal.*

As many new churches of our denomination are in process of erection, and others are being repaired and refurbished, we know that any hint we can give towards economy and comfort, will be duly appreciated. Many churches in this vicinity have adopted the elastic sponge cushions, made by Haley, Morse & Co., of this city, and from personal experience, we can testify that for ease and comfort, they excel any others we have ever seen.

The Markets.

BRIGHTON CATTLE MARKET.

Weekly receipt of Cattle, Sheep, and Swine.
Cattle, 2,512; Sheep and Lambs, 8,135; Swine, 15,000 number of Western Cattle, 1,480; Eastern 40; Working Oxen, Cows and Northern Cattle, 883. Cattle left over from last week, 173.
Prices of Beef Cattle—hundred pounds live weight—Extra, \$5.00; first quality, \$4.75; second quality, \$4.50; third quality, \$4.25; poorest grades of coarse Oxen, Bulls, etc., \$3.50 to \$4.25 per hundred.
Brighton Hides—0 to 95¢, per lb.
Brighton Tallow—6 to 6 1/2¢, per lb.
Country Skins—c. 6¢—each.
Hides—6 to 9¢, per lb. for country.
Tallow—3 to 4 1/2¢, per lb. for country.
Sheep Skins—0 to 1 1/2¢, each.
Lamb Skins—0 to 1 1/2¢, each.
Calf Skins—15 to 20¢, per lb.
Wool Sheep Skins, \$0.50 to \$0.60 each.
Sheared Sheep Skins—0 to 1¢, each.
Dairy Skins—0 to 1¢, each.
Working Oxen. Not a very active demand for Working Oxen. There was a fair supply in Market. We quote sales at \$20, 150, 155, 145, 120 to 100.
Store Cattle. Yearlings, \$10 to \$15.00; 2-year olds, \$15.00 to \$25.00; 3-year olds, \$25.00 to \$40.00 per head. Nearly all the small Cattle that are, in a fair condition are

bought up to slaughter. The trade for Store Cattle has not been very lively this fall, and probably will be light for the balance of the season.

Milk Cows. Extra, \$30 to \$40; ordinary, 25 to \$30; Store Cows, \$15 to \$20 per head, or much according to their value for beef. Most of the Cows offered for sale are of a common grade.
Sheep and Lambs. There were none from the West. But 2,500 Canada Sheep and Lambs were landed at Brighton. Sheep costing from 9 to 7 cents per pound; Lambs from 6 1/2 to 7 1/2 cents. A part of the Western Sheep were left unsold last week, which, with those that came in this week were sold at prices not much different from those of last week.
Swine. Store Pigs—wholesale 1 to 2 cents per lb.; retail, 1 to 1 1/2¢, cts. Columbia Pigs—wholesale, 1 to 1 1/2¢, cts.; retail, 1 1/2 to 2 cents. Fat Hogs—18,500 at Market. Price 5 to 6 1/2¢, cts.

REMARKS.—There were not so many Western Cattle in Market this week as there was last, and the quality was mostly of a common grade. There were a few nice lots and one pair of very Extra Cattle, which weighed 4,200 pounds, sold by A. N. Munroe to J. F. Taylor, brought 9 cents per lb. live weight. Prices upon all grades remain unchanged from our last quotations. There were but a few fresh Cattle brought in from Maine, a part of those which came in one week ago being left over. The trade for common grades has been dull, and a large number of Western Cattle were driven over from Watertown to be disposed of.

Money Letters Received to Dec. 9.

T. J. Abbott, J. Allen, O. W. Adams, J. Adams, M. K. Brewer, C. Beale, L. Blake, J. W. Bemis, E. Bryant, E. B. Bradford, J. B. Bean, S. Boodle, C. B. Beuse, S. H. Beale, W. Bradford, C. B. Brown, S. D. Boothby, C. H. Bray, J. Buck, J. W. Bliss, J. S. Barrows, C. Barney, W. L. Brown, S. S. Brigham, J. S. Budden, W. R. Burnham, J. Brownell, F. Blunt, A. F. Baxter, W. P. Blackmer, E. L. Blackwell, L. R. S. Brewster, H. C. Blackwood.
N. Critchett, J. Cummings, J. C. Clark, E. Clark, J. F. Clymer, G. W. H. Clark, I. W. Chandler, O. Cole, J. T. Calderwood, F. D. Chandler, C. H. Chase, J. J. Cobb, A. Church, J. P. Crane, C. Clarke, S. Chapman, G. M. Clark, G. C. Crawford, N. W. Clark, I. W. Cornelius, J. W. H. Crownwell, G. F. Cobb, J. Cobb.
S. O. Dyer, A. M. Deane, H. A. Dyer, C. M. Dinwiddie, J. H. Day, D. W. Howe, L. Downing.
L. L. Eastman, G. F. Eaton, G. H. Eldridge, S. C. Elliott, W. Farr, T. L. Flood, J. G. Flagg, I. F. Hale, S. L. Gracie, N. M. D. Granger, G. Gilmore, S. S. Gross, J. J. Gray, S. Greene.
Z. Hurd, E. A. Howard, L. L. Hanson, W. M. Hubbard, A. F. Herrick, R. Higgins, R. W. Harlow, E. C. Huxford, P. Higgins, L. Hill, C. D. House, M. C. Harris, E. P. Hersey, E. W. Harlow, R. H. Howard.
W. S. Jones, P. Jaques, G. J. Judkins, C. Jacobs, H. L. Keusey, A. L. Kendall, W. J. Kidder.
J. A. Lockhart, J. B. Latham, A. Leland, E. B. Lathrop, H. B. Mitchell, M. D. Matthews, C. C. Mason, A. J. Merrill.
G. W. Norris, F. C. Newell.
A. Parritt, W. M. Putnam, M. W. Prince, A. Prince, J. O. Peck, Perry, Mason & Co., H. F. A. Patterson, S. H. Platt, E. A. Paine, W. Phelps, C. Peck, L. W. Prescott.
W. M. Rogers, S. Banks, F. H. Roberts, F. D. Rhodes, B. L. Sayer, S. E. Spaulding, A. Sanderson, J. W. Stuart, J. E. Sheffield, W. H. Stearns, H. P. Satchwell, S. A. Sprague, J. Sherburne, W. J. Sherman, A. E. Smith, A. M. Sprague, D. W. Sawyer, E. Sanborn, S. Stevens, S. F. Snow, L. J. Siles, J. F. Smith, W. F. Smith, W. Shattuck, W. Straw, E. D. Southworth, E. C. Smith, E. F. Strickland, C. L. Smith.
J. S. Tapley, I. J. Tibbets, D. M. True, O. W. Tiffany, T. Tupper, J. M. Taylor, A. Thomas, D. H. Thine.
N. Webb, W. T. Worth, E. Walker, A. N. Whittier, R. Wescott, S. B. Wiggin, O. R. Wilson, W. F. Washburn, C. Watwood, N. T. Whitaker, G. L. Whitaker, C. Williams, J. W. Wooding, E. W. Wright, J. E. Walker, L. Whipple, A. M. Wheeler, C. H. Weston, S. Wamsley.

Methodist Book Depository.

Money Letters Received from Nov. 30 to Dec. 7.

G. C. Austin, W. F. Archibald, C. Andrews, O. M. Boutwell, Geo. F. Buckley, R. M. Brookings, E. Burlingham, O. H. Chesley, J. W. Cole, N. G. Cheney, G. C. Crawford, A. J. Dearborn, E. A. Eddy, C. J. F. Eddy, A. B. Hopkins, J. Hawks, W. P. Hyde, F. H. Hillman, Geo. J. Judkins, J. Judkins, J. H. Kuel, E. G. Knight, C. E. Lull, W. D. Malcom, John W. Mayhew, Thomas Mackie, A. W. Ober, J. W. Presbury, W. B. Perkins, P. H. Phinney, Volney Piper, H. R. Parmenter, F. H. Roberts, J. P. Roberts, C. M. Russell, Geo. E. Reed, E. A. Smith, C. E. Seaver, J. B. Spencer, F. M. Shilper, I. Taggart, D. M. True, D. O. Whiting, Geo. A. Woodruff, J. F. Woods, J. E. Walker, C. O. Wood.

Church Register.

QUARTERLY MEETINGS.

NEW BEDFORD DISTRICT—FOURTH QUARTER.
December—W. Sandwich, 21, 22; Sandwich, 22; Monument, 23; Middleboro', 23, 29; Wareham, 30.
January—Pocasset, 1; W. Falmouth, 2; Falmouth and E. Falmouth, 3; Oysterville, 4, 5; Marston's Mills, 5; Grafton Port, even, 5; S. Middleboro', 10; S. Falmouth, 11, 12; W. Dennis, 12; S. Harwich, 13; Chatham, 14; E. Harwich, 15; Orleans, 16; Eastham, 17; Wellfleet, 18, 19; Yarmouth, 20; Provincetown, 21; Centenary, 28, 29; Truro, 29; S. Truro, 30.
February—Nantucket, 1, 2; Edgartown, 3, 9; Vineyard Grove, 10; Vineyard Haven, 11; North Shore, 12; Uxbridge, 13, 14; Fourth St., 15; County St., 20; Pleasant St., 21.
March—Fairhaven, 4; Acushnet, 5; Marion, 6; S. Carver, 7. W. T. HARLOW.

NORWICH DISTRICT—FOURTH QUARTER.

December—28, Griswold; 29, Voluntown; 29, even, Hopeville; 30, Plainfield; 31, Montville.
January—1, Lebanon; 2, Lyme; 3, Niantic; 4, 5, New London; 9, Windsorville; 10, Wapping; 11, 12, A. M. Burnside; 12, P. M. Hockanum; 13, Quarryville; 14, Gurtleyville; 17, Baltic; 18, A. M. South Manchester; 19, P. M. North Manchester; 20, 26, Marlboro'; 27, Colchester; 28, East Haddam; 29, Haddam Neck; 30, East Hampton; 31, Portland.
February—1, 2, A. M. South Gloucester; 2, P. M. East Gloucester; 3, 9, Canterbury; 9, even, Ypsalville; 10, Willington; 11, Square Point; 12, Rockville; 13, Somers; 14, Hazardville; 15, 16, A. M. Thompsonville; 16, P. M. Waresboro' Point; 22, 23, A. M. S. Coventry; 24, P. M. Willimantic; 24, Vernon; 25, Sachem Street; 26, Greenville.
March—1, 2, Norwich Town; 3, Staffordville; 4, Stafford Springs; 7, East Main Street; 8, 9, A. M. Gale's Ferry; 9, 10, Uncasville; 10, Central Church; 15, 16, A. M. Attawapung; 16, P. M. Danielsonville.
Danielsonville, Dec. 6, 1872. GEO. W. BREWSTER.

ROCKLAND DISTRICT—THIRD QUARTER.

December—3, Woolwich, 28, 29, by D. M. True; Sheepscot Bridge, 28, 29, A. M.; Wiscasset, 29, P. M.; January—Bremen, 4, 5; S. W. Watford, 5, even; Clinton, 11, 12; Morrill, 15, 16; Windsor, 18, 19; Cushman, 18, 19, by N. Webb; Damariscotta and Mills, 20, 26, by C. Stone; Waldoboro', 25, 26.
February—1, Union, 1, 2, 3, D. P. Thompson; 15, 16, P. M.; 21, 22, East Vassaboro', 15, 16; Georgetown, 16, A. M.; Arrowsic, 16, P. M., both by J. King; Lincolnville Center, 22, 23.
March—Rockport, 1, 2, 3; Camden, 2, P. M., by L. D. Wardwell; Thompson and Rockland, 1, 2, E. A. HELMERHUSSEN.
Thompson, Dec. 6, 1872.

PROVIDENCE DISTRICT—FOURTH QUARTER.

January—Providence, Trinity, 3; Diamond Hill, 5;

Mystic, 9; Mystic Bridge, 10; Westerly, 11, 12; Providence, Broadway, 16; Warren, 17; Bristol, 18, 19; Woonsocket, 21; East Blackstone, 23, 26; Millville, 24; P. M., and ev.; Providence, St. Paul's, 28; Asbury, 30. [In full next week.]
Providence, Dec. 10, 1872. M. J. TALBOT.

NEW BEDFORD DISTRICT PREACHERS' MEETING.

will be held at Pleasant Street, New Bedford, Feb. 2-6, 1873.

PROGRAMME—Monday evening, Sermon, W. F. Whitteker; Alternate, V. W. Mattoon.
Tuesday, 9 A. M., Organization, and Ministerial Experience—meeting lasting one hour, 10 o'clock, Essay: "How Far may We, as Presbytery, Interest Ourselves in any Political Canvass?" E. McChesney, W. Lively; Exegesis: John III. 36, E. Stokes, E. A. Lyon; Review: "The God-man," D. A. Whedon, D. D.; Essay: "Tyndal's Prayer Test," A. J. Church, John Gray; Essay: "Are the Suggestions of the Discipline upon Infant Baptism Binding upon Us in our Practice?" J. O. Thompson, J. M. Durrell; "History of the Pleasant Street Church," W. T. Worth; "The Witness of the Spirit—to What does He Testify?" John Lively.
Tuesday evening, Sermon, by Edward Edson; Alternate, C. H. Ewer.
Wednesday forenoon, Reports from the Churches. Essay: "Did the Divine Nature suffer in the Work of Atonement?" S. J. Carrington; Discussion: "How can our Missionary Enterprises be Made more Efficient?" F. Upham, D. D., J. S. Fish.
Where two names are appended to a subject, the first is expected to prepare a written essay, and the second to follow in an address.
The meeting will close Wednesday noon.
EDW. EDSON, Secretary.

PROGRAMME FOR THE NEXT MEETING OF THE PROVIDENCE DISTRICT MINISTERIAL ASSOCIATION.

To be held in St. Paul's Church, Providence, at such time in January or February as shall be designated by the Presiding Elder.
SERMONS: Monday evening, W. P. Hyde; Alternate, A. A. Presbury. Tuesday evening, H. S. Thompson; Alternate, J. F. Sheffield.
ESSAYS: 1. Exposition of Rom. vii, 14-22, J. Mather—to open the discussion, D. H. Ela and S. L. Gracy; 2. "Rules for the Interpretation of the Scriptures," E. P. Povey—to open the discussion, S. E. Evans and E. D. Hall; 3. "Novel Reading," E. F. Clark—to open the discussion, W. H. Starr and J. E. C. Sawyer; 4. "Originality in the Pulpit and Ministry," J. E. Hawkins—to open the discussion, W. J. Smith and N. Bodfish; 5. "Expediency of Forming a Providence Conference Domestic Missionary Society," C. Nason—to open the discussion, the Presiding Elder and J. W. Willett; 6. Exegesis on Matt. xvi, 18, H. D. Robinson—to open the discussion, G. L. Westgate and J. C. Gowan.
G. L. WESTGATE, Secretary.

Harrison Prescott, of Newton Centre, who received a license from the Suffolk West Association to preach Nov. 12, will labor with feeble churches as usual. His address this winter will be No. 80 Harrison Avenue, Boston.

The address of the gentleman on the Committee of Publication of Alumni Catalogue of New Hampshire Conference Seminary is
Rev. O. M. COUSINS, Hallowell, Me.

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This Company has steadily pursued two great practical ends:

FIRST.

To place the security of its policies beyond the power of adverse contingencies. Nothing containing any element of hazard is truly safe unless more than apparently safe; a purely Mutual Company has no resource whatever beyond the premiums charged upon its policies; wherefore these premiums must be apparently higher than any foreseen contingency will exhaust, or future solvency is in peril.

SECOND.

To reduce the actual outlay of its members for their policies to the lowest possible rate. To accomplish this, and yet maintain that perfect security without which all insurance is a delusion, it charges a nominal premium entirely ample for any contingency, and higher than it expects ever to really need; and then to practically reduce this premium in each year to the actual necessities of the Company for the time being, and take from the policy holder no more than present conditions demand, it allows him to retain from 20 to 30 per cent. of the first premium as a permanent credit or loan, and to retain from each subsequent premium that portion of the previous year's full premium actually proved to be surplus; so that at no time does the Company take from him a higher actual premium than is needed to carry the risk for the year, and provide the reinsurance fund.

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JAMES GOODWIN, Pres't.

JACOB L. GREENE, Sec'y.

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HERALD CALENDAR.

Boston District Sunday-school Convention, at Rockbottom, Jan. 9
White Mountain Ministerial Association, at Bethlehem, Jan. 15-17
New Bedford District Preachers' Meeting, at Pleasant Street, New Bedford, Feb. 3-5

DEDICATION.—The new Methodist Episcopal Church in New Bedford, Me., will be dedicated, Providence permitting, to the service of God, Wednesday morning, Jan. 1, 1878. The dedication will be followed by a Four Days' Meeting. All interested are invited, but an especial and urgent call is given to all former pastors of this Church.
G. W. BARBER, Pastor.

POST-OFFICE ADDRESS.

Rev. H. P. Blood, Bangor, Butte Co., Cal.

Our Reading Notices and Church Register are crowed out. **23**

Business Notices.

THE HOLIDAYS.

The Holidays will soon be here.
Sweet "Merry Christmas" and "New Year;" Parents and friends are looking round, To see where "Presents" may be found.
The Boys who wish for something nice, Which they can get at moderate price, Had better call at GEORGE FENNO'S, And buy a "Suit" of "WINTER CLOTHES," And let them not make too much racket.
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We need the sun to give us light,
And wholesome food to give us nerve;
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